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THE
YOUNG CHEMIST'S INQUIRY.

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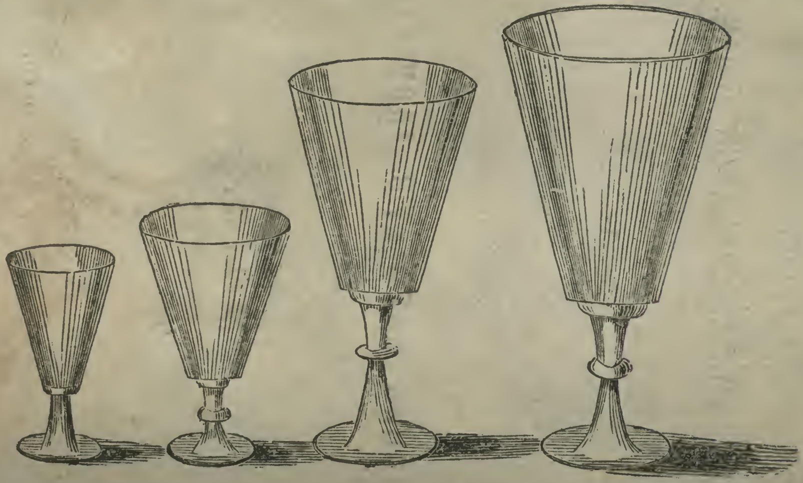

THE YOUNG CHEMIST'S INQUIRY.

BY CLARA L. BALFOUR.

MY DEAR YOUNG FRIENDS,

I have no doubt but your own observation of the *effects* of strong drink on those who take it, has led you to believe that it is very injurious. An intelligent youth once said in my hearing, "What is it in the drink that causes it to affect the head, and make people sometimes frantic—as if mad, or melancholy and sleepy—as if they were stupified? I see that it does great harm, but I want to know what there is in spirit, wine and beer, that does such mischief."

As many of you feel a similar curiosity to know about the *nature* of strong drink, I will endeavour to tell you. You have heard all these drinks called *intoxicating*, which is a word full of meaning; it is derived from the Latin and signifies poisonous.* So that when a person is said to be *intoxicated*, in plain English it means, century, but we must bear in mind that it was only used as a *medicine*, and then with the greatest care for many hundred years. No one thought of taking spirits as a daily drink, or without the advice of some skilful person. There were patents issued allowing people to open distilleries for making spirituous liquors in the 16th century, and from that time to the present the trade has gone on, spoiling the good grain that God gives for food, and making it into a burning poison. Brandy, Rum, Gin, and Whisky are the chief spirituous liquors. *Brandy* is the strongest, and is distilled from wine on the lees and the husks of Grapes from the wine press. Burnt sugar and Calomel, which is a strong and dangerous medicine, are used to colour brandy. *Rum* is distilled from the treacle, or *sediment left* in the *sugar cane*, after the best part of the sugar has been taken away. It is made principally in the WEST INDIES. *Gin* is distilled from Barley and Rye, to which are added Juniper Berries. A great deal is made in London and the neighbourhood. *Whisky* is distilled from malt, and is the favourite spirit made and used both in Scotland and Ireland. These *intoxicating* drinks are also made still worse by the different injurious things put into them to adulterate them.

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* From Toxicum.

Laurel-water, Vitriol, Turpentine, and many other poisonous drugs are used for this purpose.

In this country the general use of spirits was never so extensive as that of ale, beer, and porter. These are all made from malt, which I have before told you is made out of barley, and therefore these kind of drinks are called malt liquors. There is *alcohol* in all these, and that makes them *intoxicating*. The alcohol is produced by fermentation, which I have told you is caused by *decay* or *rotting* of the grain. The barley is steeped in water, and left until it begins to swell and sprout out of the husk, and then it is dried with a great heat, and ground; and after going through all this preparing, it is called malt. This malt is not so nourishing as barley, for much of the goodness is gone—first in the wetting, and then in the drying. If you leave an onion or a potato in a damp place, it will sprout out and grow just as the grains of barley do; and then, if you cut the onion or potato, you find that they have become quite tasteless and watery, and that the goodness is gone out of them—that, in fact, they have begun to decay. This is the case with barley when it is made into malt. The way in which beer is made, is, by putting a quantity of malt century, but we must bear in mind that it was only used as a *medicine*, and then with the greatest care for many hundred years. No one thought of taking spirits as a daily drink, or without the advice of some skilful person. There were patents issued allowing people to open distilleries for making spirituous liquors in the 16th century, and from that time to the present the trade has gone on, spoiling the good grain that God gives for food, and making it into a burning poison. Brandy, Rum, Gin, and Whisky are the chief spirituous liquors. *Brandy* is the strongest, and is distilled from wine on the lees and the husks of Grapes from the wine press. Burnt sugar and Calomel, which is a strong and dangerous medicine, are used to colour brandy. ***Rum*** is distilled from the treacle, or *sediment left* in the *sugar cane*, after the best part of the sugar has been taken away. It is made principally in the WEST INDIES. *Gin* is distilled from Barley and Rye, to which are added Juniper Berries. A great deal is made in London and the neighbourhood. *Whisky* is distilled from malt, and is the favourite spirit made and used both in Scotland and Ireland. These *intoxicating* drinks are also made still worse by the different injurious things put into them to adulterate them.

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Besides malt, a nauseous herb, called hops, is used to give a bitter flavour to the beer. Hops were first cultivated in England in the sixteenth century, during the reign of the youthful monarch, Edward the VI, when land was set apart for their cultivation; and then the malt liquor that was made without hops was called ale—that made with hops was called beer. But it was found this bitter herb made the liquor keep from turning sour, and preserved it; therefore, it soon became commonly used in the making of both beer and ale. A great deal of care and expense is necessary in the cultivation of the hop, and really for no good purpose whatever. The chemical property of the hop is that of producing sleepiness and stupor, and it is therefore said to be a *narcotic* herb—which means, producing slumber. Tobacco, opium (which is the juice of the poppy), and many other dangerous weeds, have the same sleepy property, and are all called narcotics.

The strong malt liquor made in London, and called porter, was first manufactured in 1722. Before that time street porters and others used to drink a mixture of beer, ale, and a commoner kind, called "twopenny." A London brewer, named Harwood, made a liquor that was like this mixture; and from the street porters using it, it was called "Porter." It has always been admitted that London excels in the making of this black-looking, bitter drink, and the reason that brewers give for this is, that the water of the Thames has so much dirt and filth of every kind constantly going into it, that it is different from most rivers;* and these impurities make the beer richer. Let not my young readers be surprised at this, for it is a well-known fact that dirty, impure water is better for making the drink called malt liquor than clean water would be. There was a very interesting trial a few years ago, in America, where a brewer had a law-suit against a well-known friend of the temperance cause, who had exposed the filthy practice of this brewer in using the dirtiest water he in hot water, and then, after staying a certain time, it begins to froth and ferment, and thus the *alcohol* is produced in it.

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* The Thames water at London is fattened by the washings of hills and the *dirt of sewers*, which gives it a thick body and a *muddy* taste, and therefore it fines well, and makes most drink with less malt.---*Town and Country Brewery Book, by W. Brande, maltster and brewer*, p. 74, London.

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I spoke of the number of poisonous things that are used to adulterate spirits, and make them even worse than they would be, but the immense quantity of deadly drugs used to adulterate malt liquor is quite dreadful to think of. There is scarcely a newspaper that does not contain accounts of publicans being fined for adulterating their beer; and it is well known that the brewer adulterates it before he sells it to the keeper of the public-house; so that between them all it is almost impossible to say what kind of compound malt liquor really is. The trade of selling drugs to adulterate beer and wine is quite a separate business, known by the name of "brewers' druggists." The following are a few of these adulterating drugs.

Opium, deadly *narcotic* poison; Aloes and Gentian, well known bitter medicines; Quassia and Henbane, both powerful vegetable poisons; Tobacco juice, also a narcotic poison; Capsicum, the pod of a very hot vegetable; Oyster shells and Lime, both very injurious to the stomach; besides many other things too numerous to mention, and whose names you would not remember. Some publicans, it is said, put salt into their beer to make it produce thirst, and one fact is well known to all beer drinkers, and is often attested by those who have spoken on the subject on temperance platforms, that malt liquor does not quench thirst; the more people drink of it, the more their thirst increases, and those who take beer for their supper have often to drink draughts of water in the night to allay the dryness and heat of the mouth and throat.

Is it not wonderful that people should be so unwise as to use for their daily drink a dangerous mixture, such as I have described.

They fancy it does them good, and the reason they think so is, that soon after strong drink is taken, there is a sensation of warmth in the stomach, and a feeling of liveliness in the mind. This does not last long; but some people—indeed a great many people—fancy this feeling is a proof that the drink gives them strength. It is here necessary that I should mention another chemical word to explain the cause of the feelings I have described. The reason strong drink warms and enlivens for a short time is, that the *alcohol* in it is a *stimulant*, and it increases the quickness of the blood flowing in the veins, and that makes the heart and pulses beat faster, and as long as this increased motion goes on, so long people feel *stimulated*. But all readers, both young and old, should bear in mind that *stimulation* is not *strength*. A very witty medical man has said, "A man may as soon say that smelling of a strong onion will make him strong, as that taking strong drink will make him strong." The *hot*, or we ought to say, the *pungent* juice in the onion acts very powerfully upon the eye, it increases the rush of tears to it, and often causes them to overflow, and in this sense it *stimulates* them; but no one thinks that it makes the eye strong; neither does strong drink, by quickening the beating of the pulse, make the body strong. Indeed, it is well known to all persons who have thought carefully about it, that *stimulants* give a seeming power for a little time, and then, when their effect goes off, they leave people much weaker for the effort.

Sometimes you may have had an opportunity of observing the effect of any sudden *stimulating* power upon people, and noticed how weak it would leave them after it ceased. I knew a little delicate girl, who was sitting one day, at a heavy old-fashioned oak table, making doll's clothes. Suddenly there was an alarm of *Fire* in the house; and on looking up from her work, she saw the smoke coming through a wooden partition at the side of the room. *Stimulated* by fright, she caught up the table with her work on it, and rushed out into the garden, never ceasing in her walk until she got to the end of a long garden, and then the *stimulant* of fear having passed off, she dropped the table, and fell, fainting with the effort, to the ground. Now, it was not the *strength* of this child that enabled her to do that, for at another time she could scarcely lift the table, but merely the effect of strong *stimulation*, giving her a sudden power which passed away, and left her all the weaker; just as strong drink does. Cruel people, when they are riding a tired horse, will sometimes spur it, and that powerful *stimulant* makes the poor animal go faster, but it does not give him strength; and a very sensible temperance writer has said, that when strong drink makes people for a little time seem more able for their labour, it is like a spur to a horse, or a push to a person walking. It may increase the movement for a moment, but it gives no real assistance, and only makes the person feel more weak and tired than before.

Wine is a kind of intoxicating drink very much esteemed by many people. It is more used among rich people than Malt Liquor, and many who would be ashamed to own that they were Spirit drinkers, feel no sort of shame in saying that they are in the habit of drinking Wine; yet in this very fashionable drink there is a great portion of ALCOHOL, and so fond are English people of having their wines strong, that in those countries where the grapes are grown and the wine made, they always put Brandy into that which is intended to be sent to Great Britain. I have been much surprised to see the quantity of *Alcohol* which is in wine.*

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* The late lamented Wm. Batchelor, Esq., of

There is not any part of the trade of making strong drink that is more full of cheating and wickedness than the Wine trade. I spoke of the countries where grapes grow and wine is made; these countries are Portugal, Spain, great districts of France, and some parts of Germany. In these places there are vineyards in which the vines are not stretched and nailed to walls in a sunny place, as they are in this country. But they are supported by sticks planted in rows, to which the vines cling, and from which they spread thickly in all directions, and produce abundantly the most cooling and refreshing fruit, which, whether fresh or dried, is in those climates a very nourishing article of food. But this fine fruit is gathered, crushed, and left to decay, until it ferments, and then it produces in the first stage of fermentation *alcohol*, and becomes wine. There is a great quantity of wine called by foreign names, in this country, which has no juice of the grape in it, and is nothing but a mixture of spirit, with sugar and other ingredients.

An agent of the total abstinence society, who was sent two years ago from the pa-

Dunstable, showed the writer of this a two ounce phial full of the Spirit of Wine, extracted from a half pint of Port Wine.

rent committee in London, to the Islands of Guernsey and Jersey, that lie in the British channel, near the coast of France, had an opportunity of seeing the extent to which the system of wine making was carried on there. And he found that water in which logwood chips had been boiled, and cider that was damaged and unfit for use, mixed with spirits of wine and sugar, and made rough with alum, was the kind of unwholesome mixture sent from those Islands to England, as port wine. Besides this way of making up mixtures called wine, there are a great many methods of adulteration; the most common is, by using a very deadly poison called *sugar of lead*, which has the property of producing a dreadful kind of spasm and cramp, that throws people into great agony, and often is the cause of death.

Perhaps some of my young readers may be ready to say—"Is there no nourishment at all in spirits, wine, or beer?" This is a question that forms an important part of our present subject. It is quite a mistake to suppose that we derive nourishment from liquids. Our bodies are nourished by the solid food that we take, and the use of liquid is to moisten and dilute our solid food. Broth, soup, gruel, and such liquids, nourish the body by the solid parts of the meal, or grain, that may be mixed by boiling in them. The watery parts of soup, broth, and gruel, do not nourish. And all such kind of food is not so nourishing as more solid provisions. *Spirits* have nothing solid in in them, and cannot give any support to the body—they heat and stimulate, but never give nourishment. *Beer* is thought by some to be nourishing, because it is made of barley, which is a very strengthening kind of grain. But we have seen that the barley is spoiled by the process of making into malt. And what nourishment from the grain is left in the beer is about equal *to one penny* loaf in a gallon of the strongest ale, so that a person who eats a penny loaf has taken as much nourishment as if he had paid two shillings for a gallon of the best ale.

In a pint of beer there is about 14 ounces of water, (dirty water often,) one ounce and a half of alcohol, and something less than half an ounce of dark, gummy, sticky substance, very unpleasant to the taste, and more like some doctor's preparation for making pills, than any thing called food. Yet this half ounce of sickly looking stuff is all the nourishment it contains.

It has been proved, that the nourishment in a glass of wine, amounts to about *one grain of wheat!* It should be borne in mind, that the bad qualities of both beer and wine will quite overpower even this very small quantity of dear and dirty solid that they possess.

Some say, "But does not alcohol sometimes agree with people, and in some way benefit them?" It is never wanted by healthy persons, and should never be taken by the sick, from their own unassisted knowledge, any more than arsenic, or opium, or other poisons, should be taken. ALCOHOL will not mix with the food, but goes into the blood just the same burning poisonous liquid that it was when first swallowed; it does not promote the growth of skin, or flesh, or hair, nor in any way give vigour to the frame: but it corrupts the blood, and taints the breath, and weakens the nerves, and disturbs the brain. This is its effect in all cases, sometimes slower, sometimes faster, as people's constitutions differ, but it is always a deadly foe to health of body and peace of mind.

J. M. BURTON, Steam Press, Ipswich.

EXPLANATION OF THE PICTURE.

In all spirituous and fermented liquors there is what is called ALCOHOL, or Spirits of Wine—in some much more than others. In Brandy, Rum, and Gin, it is about 54 parts in a hundred—in wine 22 parts—in Burton ale 9 parts—and in cider 7½ parts in a hundred; so that the man who drinks two glasses and half of Wine, drinks as much Alcohol as a man who drinks a glass of brandy.

The glasses in the plates are intended to be accurate in their admeasurement, and to show, whether a person takes the smaller glass of brandy, the larger of wine, the still larger of Burton ale, or the largest glass of cider—drink which he will—he will take the same quantity of Alcohol.

THE DISTRESSED LITTLE GIRL.

A sweet little child returned home from school one day, and with tears running down its little cheeks, and in the heaviness and sorrow of its heart, said: Mother! Mother! Mother! Mother! is my Father a drunkard?" "Why! Why! my child," responded the mother, with surprise. The father, who was sitting in the next room, upon hearing the exclamations of the child, came into the apartment, and the little girl ran to him, and placing her arms around his neck, exclaimed, "*Father, dear Father, are you a drunkard?*" He bowed down and clasped his child in his arms, and asked her why she asked such a question. "Because," said she, "a school girl got mad at me, and pointed her finger at me, and said—"*He—he—your father's a drunkard.*" Now that father loved his child;—little did he think that his self-gratification in drink wrung her heart, and yet he knew that if he continued to do so, his child would suffer in mind and body. Her remarks cut the poor father's feelings to the quick, and he drank no more.

320 *Pages of* 20 *page and* 300 *pages of* 12-*page Juvenile Temperance Books, may be had in* Sixpenny Packets *of Simpkin & Marshall, London, or of any Bookseller; or* 24 *packets will be delivered in London by a Post-Office Order for* 10*s.* 6*d., or* 50 *Packets for* 21*s., being sent to Richard Dykes Alexander, Ipswich.*

Burton, Ipswich Steam Press.

THE HURLEY MISSION.

This is the Story of Hurley Briefly Told:

A new mining town springing into existance in a whirl of excitement. In a very brief time thirty thousand people, many of them foreigners, had settled on the "iron range." New railroads had poured in the lawless population from the hardest cities and towns. All the iron towns were hard at first but Hurley was worst of all.

Just over the state line on the Michigan side, Ironwood sprang up- twin cities in different states, bound together with no apparant border line. But the sepulchers of sin are mostly on the Hurley side of the line. The forest of Michigan and Wisconsin are near these mining towns. Both the roughest lumbermen and miners sought Hurley for their "high days," all night carousels and Sunday revelry. In the first history of the town, knives and pistols were used on the street.

There were awful stories of the stockaded dens where girls were enticed or had been stolen and kept by violence. There were denials of this but the terrible stories were corroborated as too true and the half never revealed.

We had one girl who came to our mission at Sault Ste. Marie who told us how she and a girl companion escaped one of those white slave dens. We had another beautiful girl in our home who had been decoyed from her home near Chicago and taken to one of the Wisconsin dens—below Hurley.

It was during those FIRST AWFUL YEARS OF THE TOWN that we became SO INTENSELY INTERESTED IN HURLEY THAT WE COULD NOT SLEEP.

Rev. John Graham, a young minister, started a mission on a side street in Hurley and sent out a strong appeal for money for a building. We promised to try and help and began writing to friends for money but Mr. Graham had become discouraged and left Hurley. We had raised some money and the Wisconsin State Y. M. C. A. became interested and took hold of the Hurley problem. About two-thirds of the inhabitants of Hurley at that time were young men. W. E. Lewis, State Secretary of the Wisconsin Association, became deeply interested and pledged to raise money through the Y. M. C. A. of the state. We had no thought of a mission there ourselves but raised money to help those who were there and seemed better fitted to save Hurley. But before the new building was finished the state secretary, W. E. Lewis, suddenly dropped dead of heart disease, yet the work went on and the Christian building was erected on Silver street amid brothels, saloons and gambling hells. We raised eighteen hundred dollars and payed it in to the state secretary of the Young Mens' Christian Association for Hurley.

The building was dedicated Thanksgiving Day 1891, the officers of the State Association joining in with the Hurley Y. M. C. A. and the Ironwood Association. But there was a debt yet upon the building. Reverses came. The Minnesota mines had opened with a great boom and many young men left Hurley.

Two years after the dedication of the building came the great financial crisis of 1893. The mines closed and almost starvation came to some for there was also a scourge of pestilence. Suddenly came the threat of foreclosure of the mortgage on the Y. M. C. A. building. J. R. Pratt. at that time Wisconsin state secretary of the Y. M. C. A. association, wrote to me from Milwaukee, Wisconsin, and offered us the chance of redeeming this building.

But how could we amid the worst financial crisis when banks everywhere were breaking or suspending? I WAS WITH MY DYING MOTHER and COULD NOT leave her but THE BUILDING MUST BE SAVED. It must NOT go for another house of sin in Hurley. I borrowed one hundred dollars of our family physician and sent that at once to Mr. Pratt at Milwaukee, telling him we would, with God's help, save the property. IT WAS DONE. We paid off the indebtedness in full and that is how it became finally the property of our mission. After all these years of work this mission at Hurley must not be given up.

God only knows the good that has been done from that headquarters for Christian work. It is one of the hardest of all fields. Every discouragement has come into the history of Hurley. Many good people have moved away because of the influence on their children. Churches have opened and closed. W. C. T. U's and Good Templars as well as Y. M. C. A's have organized and disbanded. The days of stockaded dens are forever past. Knives and pistols are no longer used on the street but Silver street, with its beautiful name, is still a "street of death."

The day before my late visit to Hurley a man was shot down in front of a notorious saloon near the Ironwood line. Someone in the saloon fired the shot. He was buried while I was there but we could learn of no attempt to find the murderer. The saloons are almost an unbroken row of buildings, entered mostly only through the barrooms and all the other evils are hidden. There is one vacant lot in that row of saloons and brothels. There had stood one of the most notorious of all the bad houses of Hurley. But one never to-be-forgotten night the cry of "FIRE!" "FIRE!" rang out through the street and town. No one knows how many were in the building. It was believed there was at first a murder. How many escaped from the flames was never known for they found hiding places in the other buildings. Nine bodies were taken from the ashes. They were buried in nameless graves in Hurley.

I HAD TAKEN GOD'S MESSAGE TO THAT HOUSE.

On one of my visits to Hurley it seemed to me I MUST try to SAVE SOMEONE in that notorious house. I did not sleep the night previous. I was not afraid but I so dreaded to go yet I felt sure God would go with me and keep me. Our workers in our building prayed as I went. I went into the front of the building through the bar room as there was no other way. The bar tender faced me but I asked for the mistress of the house. He had an evil face. I knew he was the "guard" of the house but he did not say one disrespectful word. He bade me follow him and I silently an prayerfully followed. I had a glimpse of various rooms. Up winding stairs we went. I shall never forget those last two rooms. In one was a group of beautiful girls and in the other, on a bed lay a woman who had once been very handsome. The sick woman was the sinful mistress of that house. I knew why God had sent me there that day. I knelt by her bed and holding her hand in mine, I tried to give her faithfully God's message, telling her that I was a sister who had come to a sister. She talked quite freely with me. I there learned some things that I did not know before and other things of that awful life were confirmed that hour. O! What mountains of sin those beautiful inmates had crossed to reach that place. What heart hunger and soul starvation, what gulfs of despair and what a terrible abyss they were plunging into if they were not saved. How many had the weary soul-sick woman dragged down with her away from home and mother and God? And did she go home and did any of those poor girls escape destruction? Never can we know and never can I forget that hour. The girls gathered near us; the rooms became still as death as I prayed and then I kissed that beautiful, sinful one and said a loving good-bye to those poor girls. I went out of that evil place with aching heart. The guard had disappeared and I found my own way out, but THAT day and on THAT street and again in our mission house there, I promised God that I would, with His help, do more than ever before.

DID THOSE POOR GIRLS—any of them—or THAT SICK WOMAN PERISH when the flames swept that house of sin to ashes? We shall always thank God that we tried to save them.

WE MUST NOT GIVE UP HURLEY but must REDOUBLE our efforts. WE MUST CLASP HANDS WITH THE ALMIGHTY in this work. If we are LEAGUED WITH THE ALL POWERFUL, HE WILL FIND HELP SOME WAY.

Can YOU help us?

In His Name,
EMMA C. NASON.
Sault Ste. Marie, Mich.

IN GOD will I TRUST

PEACE BE UNTO YOU.

MOSES STRIKING THE ROCK.

WHEN Moses waved his mystic rod,
What wonders followed while he spoke
Firm as a wall the waters stood,
Or gushed in rivers from the rock.

But what could Moses' rod have done
Had he not been divinely sent ?
The power was from the Lord alone,
And Moses but the instrument.

O Lord, regard our humble prayer !
Thy servants teach to preach aright ;
And since thy gospel rod they bear,
Display thy wonders in our sight.

I • LOVE • THEM • THAT • LOVE • ME •

JESUS
SAID
SUFFER
LITTLE • CHILDREN
TO
COME • UNTO
ME

THEY • THAT • SEEK • ME • EARLY • SHALL • FIND • ME •

• IN • MY • FATHER'S • HOUSE •

FOR • OF • SUCH • IS • THE
• KINGDOM • OF •
• HEAVEN •

• ARE • MANY • MANSIONS •

THE WILDERNESS.

ST. LUKE, CHAP. IV. 1.

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

And the devil said unto him, if thou be the Son of God, command this stone that it be made bread.

And Jesus answered him, saying, it is

written, That man shall not live by bread alone, but by every word of God.

And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

And the devil said unto him, all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

If thou therefore wilt worship me, all shall be thine.

And Jesus answered and said unto him, get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, if thou be the Son of God, cast thyself down from hence:

For it is written, He shall give his angels charge over thee, to keep thee:

And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

And Jesus answering said unto him, it is said, Thou shalt not tempt the Lord thy God.

And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

And he taught in their synagogues, being glorified of all.

LONDON:
Society for Promoting Christian Knowledge.

"That which
I see not, teach
thou me."—Job
xxxiv. 32.

"Give us
this day our daily
bread."—Matth.
vi. 11.

"The LORD
God is a sun and
shield."—Psalm
lxxxiv. 11.

"Be at
peace among
yourselves."—1
Thess. v. 13.

"Blessed
are the pure in
heart."—Matth.
v. 8.

"Ask,
and it shall be
given you."—
Luke xi. 9.

"No
man can serve
two masters."—
Matth. vi. 24.

"Honour
thy father and
mother."—Eph.
vi. 2.

"Thou God seest me."—Gen. xvi. 13.

"The LORD our God is one LORD."—Deut. vi. 4.

"Thou shalt love the Lord thy God."—Deut. vi. 5.

"In every thing give thanks."—1 Thess. v. 18.

"The wages of sin is death."—Rom. vi. 23.

"Obey your parents in all things."—Col. iii. 20.

"Continue in prayer."—Col. iv. 2.

"See that none render evil for evil."—1 Thess. v. 15.

PSALM
CXIX.
33.

PRECEPT.

Be ye followers
of God, as dear children.
—Ephesians
v. 1.

PROMISE.

I am the light of the
world: he that followeth
me shall not walk in darkness,
but shall have the light
of life. —John viii.
12.

HEB.
X.
23.

PSALM
CXIX.
33.

PRECEPT.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
—MATTHEW
xi. 29.

PROMISE.

Blessed are the meek: for they shall inherit the earth. —MATT.
v. 5.

HEB.
X.
23.

Fear·God

1 Pet II·17.

Obey·your·parents

Col. III·20

Fear God.

O fear the Lord, ye his saints: for there is no want to them that fear him.—Ps. xxxiv. 9.

Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job xxviii. 28.

With holy reverence and fear,
Lord, now a sinful child draws near ;
With loving reverence, all the day,
Teach me to serve thee and obey.

Obey your Parents.

Children, obey your parents in all things: for this is well pleasing unto the Lord.—Col. iii. 20.

Honour thy father and mother (*which is the first commandment with promise*).—Eph. vi. 2.

Teach me, O Lord, how best I may
My parents honour and obey ;
How best their help and comfort prove,
And lovingly repay their love.

Rev. C. A. Ruddock,

AGENT OF AMERICAN MISSIONARY ASSOCIATION,

APULIA, N. Y.

Seek ye the Lord while he may be found

THE RIGHT USE OF RICHES.

HONOUR the Lord with thy substance, and with the first-fruits of all thine increase:

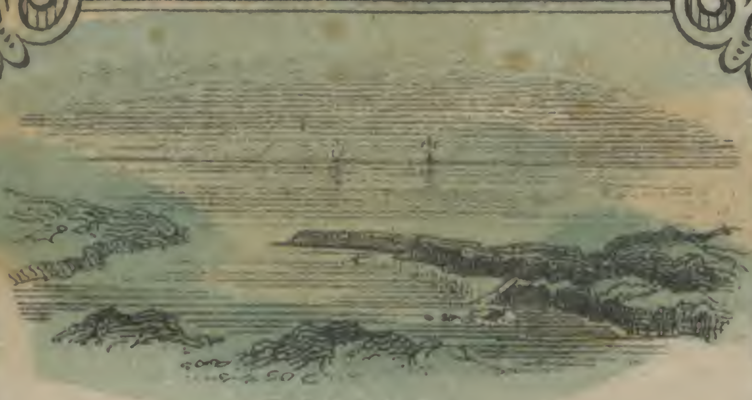
So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Those that seek me early shall find me

SIDON.

Matt. xi. 21, 22.—Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

CAMBPELL & TUDHOPE, GLASGOW.



RED SEA

Isaïah li. 9, 10.—Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

CAMBPELL & TUDHOPE, GLASGOW.

HAND-BOOK

OF

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION,

OF THE

CITY OF NEW YORK.

7 East 15th Street.

PRESIDENT.

Mrs. Clarence E. Beebe.

CORRESPONDING SECRETARY

Miss E. B. Fabian.

Communications relating to the various Committees may be addressed to them at the Association, 7 East 15th Street.

TREASURER.

Mrs. Riley A. Brick.

Subscriptions may be sent to the Treasurer, Mrs. R. A. Brick, 25 East 38th Street.

Any person failing to receive a receipt for money given to the Association, will please notify the Treasurer, Mrs. R. A. Brick, at the above address.

HAND-BOOK

OF

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION,

OF THE

CITY OF NEW YORK.

7 East 15th Street.

This Association offers the following privileges FREE to all self-supporting women.

1st. CONCERTS AND READINGS.
See Page 5

2d. READING ROOM.
See Page 5

3d. CLASSES
for instruction in Book-keeping, Writing, Phonography, Type-Writing, Re-touching Photo-negatives, and Coloring Photographs.
See Page 6

4th. CIRCULATING LIBRARY.
See Page 9

5th. EMPLOYMENT BUREAU.
See Page 11

6th. INDUSTRIAL DEPARTMENT.
See Page 12

7th. BOARD DIRECTORY.
See Page 14

8th. BIBLE CLASS.
See Page 15

MEMBERSHIP COMMITTEE

The members of the Association are divided into four classes, viz: Active, Associate, Life and Honorary.

Any young woman, married or single, may become an Active Member by the vote of a majority of the Membership Committee, confirmed by the Executive Committee. *She must be introduced by an Active Member*, and her full name and residence must be presented in writing to the Recording Secretary—signed by the member introducing her. She shall have the right of voting, and shall pay to the Treasurer annually, in advance, a sum not less than One Dollar.

Members presenting friends for Active Membership must first obtain from them their signature to Article III. of Constitution, on Duties of Active Members, and to Article VII. of By-Laws. *Prepared blanks* containing these Articles can be obtained by addressing the Chairman of the Committee at the Association Building.

Associate Members pay $5.00 annually.

Life Members are constituted by the payment of $50 at one time.

Honorary Members are constituted by the payment of $100 at one time.

EMMA VAN BUREN,
Chairman.

RECEPTION COMMITTEE

has charge of

1st. CONCERTS AND ENTERTAINMENTS.

These are given on the last Monday evening of each month at 8 o'clock, open to women *only*. Admission by ticket, to be had free of charge, by applying at the Association Building, one week previous to each concert. Children under 16 not admitted.

Notice of other entertainments is given through the daily journals, and by the bulletin board before the building.

2d. READING ROOM.

This room is supplied with all the leading American, English and foreign magazines and journals. Open daily from 9 A. M. to 5 P. M., and every evening from 7 to 9 o'clock.

Book-keeping Class meets every Monday and Thursday evening, at 7:30, from October to June. Pupils cannot be admitted after the classes are formed.

Writing Class meets every Tuesday and Friday evening, at 7:30, from October to June. Pupils are admitted as vacancies occur.

Phonography Class meets every morning except Saturday, from 9 to 11, from October to June. Pupils cannot be admitted after this class has been formed.

Type-writing Class meets every day except Saturday, from 9 A. M. to 1 P. M.

Photo-Negative Class meets evey day except Saturday, from 9 A. M. to 12 M. Pupils can be admitted as vacancies occur.

Photo-Color Class meets every day except Saturday, from 9 A. M. to 12 M., from October to June. Vacancies can be filled at any time as they occur.

RULES AND REGULATIONS.

1. These classes are open only to women studying for self-support. Applicants must be between the ages of 18 and 35, and not connected with other schools. Pupils will be admitted to the Writing Class at the age of 16.

2. Application for admission to these classes must be made to the Chairman of the Reception Committee, 7 East 15th Street, on a blank, furnished. Satisfactory references invariably required.

3. The classes open about October 1st, and continue until June 1st. Pupils are required to pledge themselves to a regular attendance. To secure this a deposit of $1.00 must be made before entering any class, which deposit will be returned at the close of the term, unless forfeited by absence or withdrawal from the class.

4. Students must not be absent from the classes or late in attendance, without the consent of the Chairman of the Committee. Three successive absences without excuse will be considered a withdrawal from the class.

5. No calls upon the students are allowed at any time except in cases of absolute necessity.

6. Students are expected to maintain good order in the class-rooms, and not to deface, injure or remove from the building any article in use. The Rules of the building must be strictly observed. Any violation of the same subjects the offender to dismissal.

7. Students must provide at their own expense, all necessary materials, which may be had at cost prices from the respective teachers.

8. The Chairman reserves the right to dismiss any student whom the teacher may report as not possessed of sufficient talent or perseverance.

9. An examination will be held at the close of each class-term, when certificates will be given to deserving students.

E. J. Aikman, *Clerk.*
G. B. Ballard, *Chairman.*

LIBRARY COMMITTEE

has charge of the Circulating Library.

Number of Bound Volumes in Library, 1883.... 8521

Number of Pamphlet Volumes in Library... 596

THIS LIBRARY IS OPEN EVERY EVENING FROM 7 TO 9 O'CLOCK, AND ON TUESDAY, WEDNESDAY, THURSDAY AND SATURDAY MORNINGS FROM 9 TO 1 O'CLOCK.

A card of admission to the full privileges of the Library will be given on personal application, to any self-supporting woman living in New York City, who will give satisfactory reference, or who is introduced by a regular attendant on the Library.

Regular attendance is constituted by taking books, for two consecutive months, according to the following rules:

RULES.

1. Applicants to the Library *must* present their cards of admission in order to secure books.

2. One book only, whether in one, two or three volumes, may be taken at a time. It can be kept no longer than two weeks, and must be returned in good condition in order to secure another.

3. The name of the book must be registered, with the date, by the librarian in charge, and cancelled when returned.

4. A folio in the library register is assigned to every card-holder, who will be held responsible for any book thereon registered which remains uncancelled.

5. Girls under sixteen are allowed to take works of fiction only under the direction of the librarian in charge.

All violations of these rules must be reported to the Chairman.

MARY BEACH, *Chairman.*
E. DOHENY, *Librarian.*

EMPLOYMENT COMMITTEE

has charge of the Employment Bureau.

HOURS: For Employers 9 A. M. to 5 P. M.
For Applicants 10 A. M. to 4 P. M.

This Bureau is open to any Protestant young woman resident in New York City or vicinity, who can furnish references of character and ability, subject to the following regulations :

1. A personal visit is required from each applicant before her name can be placed on the register.

2. References are invariably required, and are carefully investigated.

3. Applicants are required to notify the Bureau immediately when a situation is secured, whether through the Bureau, or other sources, and to state the period of time covered by the engagement.

4. A prompt notice of change of residence is required.

Any violation of the above rules must be reported to the Chairman.

The Bureau excludes house servants from its Register, but Teachers, Artists, Retouchers of Photo-Negatives, Stenographers, Type-Writers, Copyists, Clerks, Companions, House-Keepers, Nurses for the Sick, Nursery Governesses, Dressmakers, Seamstresses, and operatives in every branch of woman's work may be found here.

M. A. DORMAN, *Chairman.*

A. LACY, *Clerk.*

INDUSTRIAL COMMITTEE

has charge of

1. Classes in Machine and Hand-Sewing, Cutting and Fitting.

These classes meet daily, except Saturday, from 10 A. M. to 12 M.

Application for admission to these classes may be made at any time in the Industrial Room. References for character always required.

2. An Order Department for all kinds of Fine and Plain Sewing, Embroidery on Silk and Linen, Crewel, Crochet and Knitting Work and Lace-Mending. Ready made Garments for sale at moderate prices.

HOURS: For Employers 9 A. M. to 5 P. M.
For Applicants 10 A. M. to 4 P. M.

PRICE LIST,

LADIES' GARMENTS.

Skirts, tucked	50
Skirts, tucked and ruffled	70
Skirts, train and ruffled	$1 00 and upward
Night Dresses	75 to 2 00
Chemises	50 to 1 25
Drawers	50 to 75
Corset Covers	35 to 1 25
Dressing Sacques	50 to 1 25

GENTLEMEN'S GARMENTS.

Shirts	1 00
Night Shirts	50
Drawers	50

INFANTS' GARMENTS.

Dresses, long	$1 50 to 3 00
Dresses, short	1 25 to 3 00
Skirts, long	50 to 1 00
Skirts, short	50 to 1 00
Slips, short	1 00
Shirts, linen	60
Pin Barrows	30
Drawers	25 to 30

FOR MAKING MISCELLANEOUS ARTICLES.

Sheets, by hand, pair	75
Sheets, by machine, pair	35
Bolster Cases, by hand	80
Bolster Cases, by machine	50
Towels, by hand, per doz	40
Pillow Cases, linen, by hand, pair	45
Pillow Cases, cotton, by machine, pair	35
Aprons, plain, by machine	20
Aprons, tucked, by machine	30
Aprons, scalloped, by machine	35
Handkerchiefs, per dozen, by hand	1 00
Table Cloths, by machine	20
Table Cloths, by hand	50
Napkins, per dozen, by hand	1 25
Napkins, per dozen, by machine	75
Tucking and Stitching, " per yard	03
Tucking and Stitching, per yard, by hand	05
Combination Garments	1 00 and up'ds

Additional charge of 10 cents if garments are cut by Department.

E. Ogden, *Clerk*. M. S. Todd, *Chairman*.

BOARD DIRECTORY COMMITTEE

has charge of

THE BOARD DIRECTORY.

Room open daily from 10 A. M. to 1 P. M.

No places are entered on the Register, nor any applicants received without satisfactory references. Strangers, who need a boarding place immediately, are sent to some of the Homes for Women until references are received. Board can be procured from $3.50 to $12.00 per week. Rooms without board, from $1.50 to $5.00 per week.

The Board Directory makes no charge for its services, and assumes no responsibility whatever respecting families or boarders.

It requires references from pastors concerning families, and from reliable parties concerning boarders, and uses care to send only such boarders as are thought desirable.

All parties receiving boarders sent from this Association are requested to notify the Directory, 7 E. 15th St. All persons seeking board through this Association will be expected to report where they locate, within one week.

Two references required from all applicants for board.

MRS. D. B. VAN EMBURGH, *Chairman.*

BIBLE CLASS.

E. Doheny, *Teacher*.

The Bible Class meets in the Hall of the Association every Sunday, from September to June, at 3 P. M.

Evening Meeting once a month.

Prayer Meeting weekly.

ALL ARE CORDIALLY INVITED.

HOUSE COMMITTEE

has charge of the Building.

RULES.

This Building is open from 9 A. M. to 10 P. M. Specified hours of each department must be observed.

All loud talking or disturbing noise in the Building is prohibited.

Eating in the Building is strictly forbidden.

On entering the Building, members of classes and applicants to the various Departments are requested to go at once to their respective rooms.

Visiting from room to room not allowed.

Furniture or other contents of the rooms must not be in any way defaced or removed from the Building.

Visitors are not allowed to inspect the Building unless accompanied by a member of the Association.

Any violation of these rules must be reported to the House Committee by the Janitor.

By order of

THE HOUSE COMMITTEE.

I. E. FOLSOM,

Chairman.

COMMITTEE APPOINTMENTS.

Executive Committee meets every Thursday, at 11 A. M.

Membership Committee meets at the call of the Chairman.

Reception Committee meets the last Friday of each month, at 11 A. M.

Library Committee meets on the second and third Monday of each month, at 10:30 A. M.

Employment Committee meets at the call of the Chairman.

Industrial Committee meets on the first Wednesday of each month, at 10:30 A. M.

Board Directory Committee meets the first Monday of each month, at 2 P. M.

House Committee meets at the call of the Chairman.

The Regular Business meeting of the Association is held in the Hall on the first Monday of each month, at 3 P. M.

OTHER SOCIETIES FOR THE BENEFIT OF WOMEN.

Ladies' Christian Union, Young Women's Home—27 N. Washington Square.

Ladies' Christian Union, Branch Home for Women—308 Second Avenue.

Home for the Friendless—32 E. 30th St.

Free Home for Destitute Young Girls—200 West 14th Street.

Home of Rest for Consumptives—Refer to Dr. Watts, 49 West 36th St.

Girls' Lodging House—27 St. Mark's Place.

Shelter for Respectable Girls, and Servants' Training Home for Young Girls.—308 West 22d Street.

New York Medical College and Hospital for Women.—213 West 54th Street.

Woman's Hospital—E. 49th St., cor. 4th Ave.

New York Infirmary for Women—5 Livingston Place.

Training School for Nurses—426 E. 26th Street.

Working Women's Protective Union—Removed from 38 Bleecker St. to 19 Clinton Place.

Exchange for Women's Work—4 E. 20th Street.

Decorative Art Society—28 E. 21st Street.

Miss Leggett's Home—60 Clinton Place.

Home for Christian Workers—129 East 10th Street.

Relief Association—79 Fourth Avenue.

St. Barnabas' Home—304 Mulberry St.

Lying-in Asylum—Marion Street.

Coffee House, connected with Bible and Fruit Mission—418 East 26th Street.

Isaac T. Hopper, Home for Inebriate Women—110 Second Avenue.

Temporary Lodging House for Women.—207 East 42d Street

Christian Home for Intemperate Women.—440 East 57th Street.

YOUNG PEOPLE'S

RELIGIOUS MEETINGS

Every Sunday Evening.

SERVICE OF SONG, - - - 6:45 P. M.

PRAYER MEETING, - - - - 7:00 P. M.

April 4.- "Excuses."—Luke IX; 61 62. XIV: 18 19.

" 11.—"Rest"—Jer. VI: 16. Matthew XI: 28 30. Heb. IV: 9.

" 18.--"Watch."-- Matt. XXIV: 42 43. 1 Cor. XVI: 13. 1 Thes. V: 6.

" 25. —"Self-Denial."– Rom. XV: 1 3. 1 Cor. VIII: 13. IX: 22.

May 2.—"Jesus only."—1 Cor. II: 2. Phil. III: 7 8. Gal. VI: 14.

" 9.—"What lack I?"—Matt. XIX: 20. Jas. I: 5.

" 16.—"And he was speechless."– Matt. XXII: 12. Rom. III: 19. John XV: 22.

" 23.—"The Christian Inheritance"—Matt. XXV: 34. 1 Cor. II: 9. Rev. XXII: 1 7.

" 30.--"Safeguards against Temptation." —Matt. XXVI: 41. 1 Cor X: 13 Rev. 3: 10.

June 6.—"The Prayer of the Penitent answered."– Ias. LXV: 24. Luke XXIII: 39 43.

" 13.—"Go and teach."—Matt. XVI: 15. Luke IX: 60. XXIV: 47.

" 20.– "Come."—Isa. I: 18. LV: 1. Heb. IV: 16. Rev. XXII: 17.

" 27.—"Communion Prayer Meeting."

THE SEVEN CHURCHES

A series of Sunday Evening Discourses at the NORTH PRESBYTERIAN CHURCH, corner Ninth Avenue and 31st St., by the Pastor,

S. B. ROSSITER.

April 11th.—The Orthodox Church.
" 18th.—The Poor-rich Church.
" 25th.—The Rich-poor Church.
May 2nd.—Sunday School Anniversary.
" 9th.—The Martyr Church.
" 16th.—The Temporizing Church.
" 23rd.—The Dead Church.
" 30th.—The True Church.

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REASONS WHY

You Should Take a Religious Paper

Religious Papers.

T. J. O'CONNOR.

In this age, at any rate in this broad land of ours, the religious paper that steadfastly and devotedly advocates the Christianity of the New Testament is, unquestionably, the greatest power the Church of Christ possesses —the Bible, of course, excepted—for the propagation of the gospel. It is true that in the great work of evangelism nothing can take the place of the gifted, consecrated preacher. It is also true that for instruction in the things that make for the higher Christian life, the wise, efficient teacher must ever hold first place. But neither preacher nor teacher can expect to exercise the highest power and the greatest influence possible when religious papers are not given careful and studious attention. Nor can church-members be inspired to the ready apprehension of the principles of vital Christianity, as delivered from the pulpit or in the class-room, if the mind be not already prepared for the reception and assimilation of things spiritual by such reading as our best religious papers afford.

But, apart from this, the religious paper is itself an evangel—a preacher and teacher of good things; things that make for peace, things that count for eternity. The religious paper comes to the home freighted with precious, inspiring, enlightening messages from gifted Christian men and women well versed in the Word and filled with the knowledge of experience in the service of our Lord and King. It comes preaching and teaching the language plain, clear, edifying and inspiring.

It comes with words of loving reproof and exhortation for those who may have grown negligent of the Master and his work; with words of comfort for the afflicted; with words of rest for the weary and heavy-laden, and with words of joy and peace in "the glorious hope" for all. Thus backsliders are reclaimed; the faith of the weak is made strong; the faith of the strong is increased, and mightily grows the word of God and prevails.

The religious paper is also a source of enlightenment, encouragement and inspiration to churches and individual believers in the intelligence it brings of the progress of the gospel in other districts, at home and abroad. Take, for example, the reports of the great revival meetings held last winter throughout the length and breadth of the land. Surely no more encouraging messages could be received! As the news of the success of the Japanese armies in Manchuria was hailed with delight by the friends of that progressive Oriental people, so the intelligence of the constantly increasing additions to the peaceful army of the Lord in the various States of the Union and in the regions beyond by the faithful children of God everywhere. As the daily newspaper was eagerly looked for by the sympathizers of the bronze heroes of the Island Empire, so the weekly religious paper, with its dispatches from Christ's generals on the field, telling in joyous humility of the onward march of Christianity by loyal disciples in every quarter of the land. These weekly bulletins thrill to the heart the followers of the Lord; so thrills and fires and enthuses them that they long for, and pray for, ardently and earnestly, like manifestations of the power of the gospel in their own communities. Thus they are aroused to activity in word and deed, the home church puts on new life, and its influence for God begins to be felt.

Again, the regular reading of the weekly religious paper familiarizes us with the conditions in all climes, and makes us acquainted with the matchless leaders in the church from things concerning the kingdom of God, in the days of Paul and Peter and John. We learn to know well men we have never seen, men active today in the work of the church at home and abroad.

One thing more: The weekly religious paper is a wonderful power in preserving the sanctity of the home and safeguarding the young. Let father and mother read a religious paper, and the children will naturally learn to love and read it also and will long for its coming. It may be that it is the continued story that will interest the children most. But that does not matter. In the course of time they will love the other articles also, and their young minds will be moulded and fashioned accordingly. How necessary, then, to have this weekly visitor come to the home.

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American Missionary Association

IN THE - - - -
SUMMER TIME.

BY

SEC. CHARLES J. RYDER.

287 FOURTH AVENUE, NEW YORK, N. Y.

Press of
Chauncey Holt
New York

IN THE SUMMER TIME.

Sec. Charles J. Ryder.

A dearth of the contributions from the churches and individuals usually marks the summer season. Pastors are often absent from their pulpits and parishes, many of the prominent people of the communion are also off on vacations and the heat and depression of the weather make it difficult to appreciate or to be stimulated by the great missionary needs.

THE WALK TO THE SCHOOL.

But notwithstanding, the expenses of the mission work continue. Commencement season and the closing period of the school year bring especial and often burdensome expenditures. The need is imperative. If the income to the treasury of the A. M. A. be reduced it involves not only disaster in these mission fields, but the increase of the debt balance for the year.

GIRLS' DORMITORY AN

We send out this message, therefore, of earnest appeal to the friends of this educational, philanthropic and Christian work urging that each church and individual seriously consider their duty toward immediate gifts to the work during this summer season. Has the collection been sent?

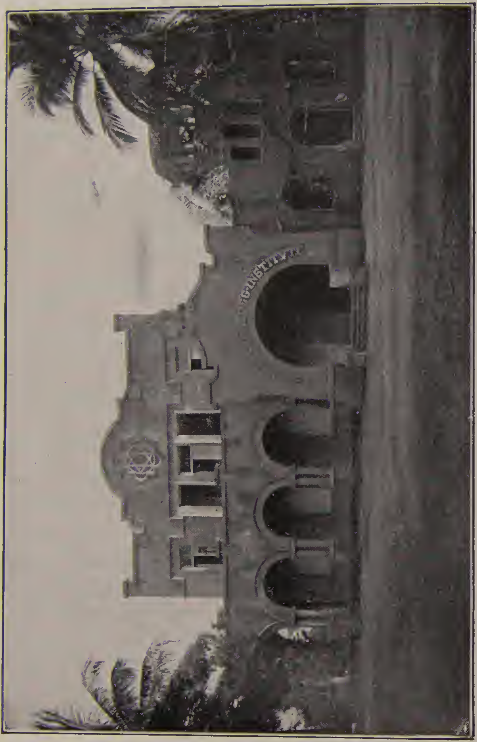
Special necessities also present themselves during this period. The vacation season of the schools is the time when repairs and enlargement of buildings must be carried on. Special gifts for these special needs are greatly desired. We note the following, trusting that the friends interested in this splendid work may take the matter to heart and send to the treasury checks of such amounts as they may be able to contribute.

At a strategic point in South Carolina a school was planted some years ago. It has constantly developed and become a center of wide influence. The place is epecially picturesque. The old slave

AND SCHOOL BUILDING.

quarters have been occupied by the students for dormitory purposes, and the expenditures have been on the most rigid basis of economy. Three hundred and eleven students were gathered in this institution last year. The enrollment has entirely outgrown the accommodations which the buildings provide. The Executive Committee of the A. M. A. has approved a plan for raising Six Thousand Dollars to provide a suitable building for the purposes of the school. Of this six thousand, two thousand dollars are in sight. Will not some friend who reads this appeal and gets in touch with this splendid work and pressing need send to our treasury a check to complete the sum needed? If this is not possible, a smaller amount would be most acceptable and "mony a mickle makes a muckle."

Up in the slope of the mountains of North Carolina is an institution among the American Highlanders. The whole mountainside has felt the influence of this institution in the years that are passed. Mountain lads and lassies have gathered for instruction here and felt both the intellectual and moral uplift of the devoted band of teachers



BLANCHE KELLOGG INSTITUTE.

who have directed the institution. Here, too, there is much need. In a building being erected are to be forty dormitory rooms to be furnished.

The furnishing is not provided in the funds available. This call is especially to individuals, Sunday schools and Endeavor Societies to send to the treasury twenty-five dollars each for the furnishing of these rooms for the Highland lads and lassies. Who will be first to meet this want and help in the education of the interesting mountain people?

OPENING DAY AT SALUDA SEMINARY.

At Blanche Kellogg Institute, Santurce, Porto Rico, stands Christian Endeavor Hall. Our Endeavor Societies are familiar with its history. This building was erected largely through the splendid gift of the father of the young woman whose name the institution bears and the offerings of the Christian Endeavor Societies of the United States. This building furnishes educational opportunity for a whole group of Porto Rican boys and girls. We thoroughly appreciate the generous offerings of the Endeavor Societies toward the erection of this building. It perhaps is the most unique missionary movement the Congregational Endeavorers have ever been engaged in. It stands a splendid monument to their patriotism and Christian interest and their sympathy for the Porto Rican youth.

Now that this school is housed it must be supported. Many fifty dollar shares are needed to meet the expense of the institution in its educational and Christian work. Will you send one?

We await with expectant interest the Endeavor Societies and others who are ready to send a gift for the support of Blanche Kellogg Institute with its interesting Christian Endeavor Hall.

The Congregational Church Building Society has erected a tasty chapel in connection with Christian Endeavor Hall for assembly purposes. This is an important addition and makes still more imperative help for the support of the school.

In this summer season when it is hard to make effort and easy to neglect, will not each one who reads of these needs respond at once in a generous gift? Boys and girls and the young people of these many races are very needy. Those in the favored portions of our own land surely must feel the pressure of the appeal to them to help in this great work, *now!*

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A Worthy Appeal.

GRANVILLE, N. Y., July 29 1907.

To the Superintendent of the Sabbath School at Steuben N. Y.

DEAR ~~SIR AND~~ Sr. BROTHER: We, the undersigned committee, representing the Sunday School of the Welsh Congregational Church at above place, have been duly authorized to submit the following for your consideration :

The members of the church and congregation have voted to build a church edifice of sufficient capacity to accommodate the growing congregation. There is on hand to meet the expense a sum of **$1,800**, which was raised among the members. The Sunday school has pledged itself for a large amount of the debt which will be incurred, and each individual member has consented to assist in bringing about the desired result.

As the field at home is limited, (and it is a known fact that the necessary amount can not be raised in many years,) we venture to make an appeal for aid to our sister schools, whom undoubtedly will be interested in our welfare for the sake of God's cause, and we most respectfully ask your school to contribute from its funds the small sum of **$1.00**, or give your superintendent the privilege to solicit the amount among members of the various classes who may feel inclined to help this worthy object. Due credit will be given for all assistance.

Thanking you in advance, we remain yours respectfully,

RICHARD O. GRIFFITHS, Secretary.

REES G. WILLIAMS,
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H. S. PARRY,
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R. G. JONES.

P. S.—Please read the above to your school, whether the request be granted or not.

1856

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"If by any means I may provoke to emulation them which are my flesh, and might save some of them."—Romans 11: 14.

"Teach me to do Thy will."—Psalms 143: 10.

MY PRAYER.

Let me not die before I've done for Thee
My earthly work, whatever it may be.
Call me not hence with mission unfulfilled;
Let me not leave my space of ground untilled!
Impress this truth upon me—that not one
Can do my portion that I leave undone:
For each one in thy vineyard hath a spot
To labor in for life, and weary not.

Then give me strength all faithfully to toil,
Converting barren earth to fruitful soil,
I long to be an instrument of thine,
To gather worshipers unto thy shrine;
To be the means one human soul to save
From the dark terrors of a hopeless grave.

Yet most I want a spirit of content
To work where'er thou'lt wish my labor spent,
Whether at home or in a stranger clime.
In days of joy, or sorrow's sterner time,
I want a spirit passive, to lie still,
And by thy power to do thy holy will.

And when the prayer unto my lips doth rise,
"Before a new home doth my soul surprise,
Let me accomplish some great work for thee;"
Subdue it Lord! let my petition be,
"Oh! make me useful in this world of thine,
In ways according to thy will, not mine."

Let me not leave my space of ground untilled!
Call me not hence with mission unfulfilled;
Let me not die before I've done for Thee
My earthly work, whatever it may be.

"Be ye doers of the word, and not hearers only."—St. James 1: 22.

"Do good to them that hate you."—St. Matthew 5: 44.

"Let us not be weary in well doing; for in due season we shall reap if we faint not."—Galatians 6: 9.

"Bear ye one anothers' burdens, and so fulfil the law of Christ."—Galatians 6: 2.

"Come unto me, all ye that labour, and are heavy laden, and I will give you rest."—St. Matthew 11: 28.

"Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved."—Psalms 55: 22.

"Lean Hard."

Child of my love, "Lean Hard,"
And let me feel the pressure of thy care.
I know thy burden, child—I shaped it,
Poised it in My own Hand, made no proportion
In its weight to thine unaided strength.
Before ever I laid it on I said,
"I shall be ever near, and while she leans on Me
"This burden shall be Mine, not hers,
"So shall I keep my child within the Circling Arms
Of Mine own love."—Here lay it down, nor fear
To impose it on a Shoulder which upholds
The government of worlds—yet closer come,
Thou art not near enough; I would embrace thy care,
So I might feel My child reposing on My heart;
Thou lovest Me? I doubt it not,
Then loving Me, "Lean Hard."

"Rest in the Lord and wait patiently for Him."—Psalms 37: 7.

"Thou wilt keep *him* in perfect peace whose mind is stayed on Thee."—Is. 26: 3.

"Be careful for nothing."—Phil. 4: 6.

"Casting all your care upon Him, for He careth for you."—1 St. Peter 5: 6, 7.

JUNE.] [1893.

SUPPLEMENT
TO
MONTHLY NOTES.

BIBLE AND PRAYER UNION.

ROLL NUMBER.

OUR UNION by May 1st had enrolled 320,430 members. Since we last issued the numbers we have added 91 new members from different parts of the world, including British Columbia, Cape Colony, Germany, India, Jerusalem, Paris, Stockholm, and the Argentine Republic.

How has the Bible and Prayer Union grown? By what agency has it so increased, that in rather over seventeen years some 320,430 persons have been induced to give in their names for membership to a Union which has for its object the reading of the Word of God as a daily habit, chapter by chapter, in consecutive order? 320,430, that is, whose names have been enrolled in our London office, for it quite goes beyond us to say how many have joined our various Branches; that for the United States of America alone has entered over 60,000 names. First and foremost we give to God the glory and own that as He put it into our hearts to commence this Union, so it is by His blessing that it has gone on and prospered. But while we acknowledge God as the Author of all the good that has been done, we cannot help seeing that He has been pleased to use human means. The Union has not grown just by one person here and another there saying to himself, "I think I will join the Bible and Prayer Union." Some few may have joined in this way, but they are the exception. No, we do not hesitate to say that God has used men and women in the spreading of this work. It has been by individual members speaking to others of the privilege of reading the Bible in union on a settled plan, and inviting them to share in the blessing which rests on a daily, systematic study of God's Word. And we venture to say, without fear of contradiction, that those who have thus been the means of getting others to read the Bible consecutively and regularly are the very ones who have derived most blessing to their own souls. It is in this, as in other labours for the Lord, "more blessed to give than to receive."

Fellow-members, we are many of us in this month of June, especially we Londoners, making plans for our summer holiday. We are all desirous of getting as much good and as much pleasure out of it as possible. Cannot we insure to ourselves an additional pleasure and profit by making some effort to get the friends and strangers we shall meet to join the Union? With this Supplement we are sending one of our Circular papers, and to any member who is disposed to ask others to join we will gladly send more of these papers, as a means of introducing the subject, on receipt of a postcard stating how many "Circulars" are required. Every new member gained adds not only to *our* number, but also to the number of those who, by means of the Scriptures, may be made "wise unto salvation through faith which is in Christ Jesus."

EXTRACTS FROM LETTERS.

"I feel very thankful to have been led to regular reading through the Bible by joining your Union, and pray that you may be a blessing to very many, and that your own soul may be refreshed as you water others."—"I am so thankful I was ever led to join the Union. The more I read the Bible chapter by chapter the more do I find how much there is yet to learn."—"I like the consecutive reading much. I have often been greatly refreshed and helped by the daily portion and its parallel passage, seeming just to be the needed message for myself and others."—"I can but say as I have said in many years past, I feel it a privilege to belong to the Union, and have found the reading most helpful, and the Notes to each chapter have been particularly so at morning family prayer."—"I can truly add my testimony to the inestimable value of Christian Bible students binding themselves to studying God's most holy Word, each chapter consecutively, prayerfully, and daily; cemented together, as, doubtless, we all trust, by the unction of the Holy Spirit, whose office, essentially, it is. in this last dispensation, to teach, direct, and lead the Church of Christ into all truth requisite for salvation, and to be an indwelling Comforter, Admonisher, and Guide to each individual believer. The Union appears to fill up a deficiency, which it would seem is felt by all devout readers of Scripture at some period or other, that some plan should be decidedly adhered to, that the soul may grow in grace."—"I do not think I have written to you before about the Bible and Prayer Union, though I am an old member, my number being 81,253. I feel it is so helpful, and forms such a bond of union. I heard of it through a comparative stranger who gave me and my sister a copy of your Notes when in a tram-car in Bristol, I think it was in 1878 or 1879. It is a privilege I greatly value, and it is nice to feel so many of my relatives, who are now settled in Australia, are daily reading the same portion. I am very thankful to add my dear parents always encouraged our reading God's Word, and at the age of fourteen I think I was led by God to begin the Bible consecutively. All our children do the same."—"I still enjoy reading the daily chapter and joining in prayer with so many thousands of the members in so many parts of the world. The Notes are very helpful, and the references most instructive, as showing the connection between different parts of the Word of God. I try to persuade others to join this Union, and have succeeded in two or three instances."—"The Notes are a delightful means of opening up Scripture, and bringing home to the sinner some truth that has hitherto escaped attention."—"I take this opportunity of thanking you for the Notes. The reading of God's Holy Word consecutively has been a great blessing to me ever since I joined the Union. God has come very near to me through this means."—"Never did we like your Notes as now. Oh, so strikingly is brought out Christ and His great salvation in Old Testament Scripture, so often a new light thrown on some subject which brings out the truth, so helpfully beautiful!"

PRAISE is offered by 13 members. For mercies. For a mother's restoration to health, and for the many mercies during her illness. For recovery from a dangerous operation. For escape in an accident. For gracious help and support in time of bereavement. For blessing at a Mission. The following are in answer to prayer asked:—For a request granted. For mental improvement. For a satisfactory arrangement between two parties. For relief of one who was looking to God to open the way. For marvellous help in many trials and sorrows. For news received from a son who had not been heard of for a long time. For many souls saved during a Mission.

PRAYER. 81 requests have been received, which include 11 for afflicted persons, 4 for intemperate persons, 29 for temporal, and 15 for spiritual blessings, and 13 for conversion. Prayer is asked for renewed health, for a daughter suffering from lung disease, and for one whose nervous power is broken down. That a son who cannot resist the temptation to drink may be brought to the Lord. For employment, guidance, and direction in every step of a new work. That a way may be opened. For God's blessing on a small undertaking. That a son starting in life may be kept in the right way. That domestic troubles may be blessed to the soul's welfare. That a sister may have patience under heavy trials. For grace and strength for daily duties. For a more humble spirit. That a suffering one may have the rest which Jesus gives. That a Christian mother may have joy in her Saviour. For blessing in God's work. "That the Word may be blessed to my soul." That one who is teaching error may be taught the truth. An aged member asks to be kept from undue anxiety and that her children may never be led to undervalue the Bible. For one who finds herself weak in the Christian life. That one who has fallen under the power of Satan may be forgiven. For one who has been led to desire salvation. "That I may give myself wholly to Christ." For the conversion of one who professes to be an infidel. "For the bringing to Christ of my husband, sons, daughter, and self." For blessing on work in a parish, on a new Branch of a Temperance Society, and on evangelistic and mission work. For Ireland.

Although we cannot give in detail every request for Praise and Prayer, we ask our readers to remember that each request has been presented at one or other of the daily prayer meetings.

CARD OF MEMBERSHIP SENT ON RECEIPT OF ONE PENNY STAMP.
Members can have "Monthly Notes" for the year, Post Free, One Shilling.
All communications to be addressed (members to quote card number):—
REV. THOMAS RICHARDSON,
Vicar of St. Benet's, Mile End Road, London, E.

SEPTEMBER.] [1893.

SUPPLEMENT
TO
MONTHLY NOTES.
BIBLE AND PRAYER UNION.

ROLL NUMBER.

OUR UNION by August 1st had enrolled 321,000 members. Since we last issued the numbers we have added 47 new members from different parts of the world, including Ceylon, Constantinople, Egypt, France, Mauritius, Russia, Sweden, and Switzerland. We are glad to announce that a Branch for Japan, with Japanese cards, is being commenced.

We have noticed, with pleasure, that many of the names sent in lately for membership are fruits of individual effort in response to our appeal in the last Supplement. The Psalms which we are now reading, and which we shall be for the remainder of the year, though so familiar, are always a favourite portion of the Holy Scriptures; therefore we hope members will not relax their efforts, for this is a good time to gain new members. The Book of Psalms forms the oldest Psalter or Hymn Book of the Church of God. Trouble has made them the resort of cast-down souls from the time of Moses to the present day, and we are found drawing from the same wells which our forefathers have drunk from, speaking to ourselves "in psalms and hymns and spiritual songs."—Col. iii. 16. The sweet psalmist of Israel said, "The Spirit of the LORD spake by me"—II Sam. xxiii. 2, and we have the authority of our Lord that the Psalms, equally with other Old Testament portions, may be searched with profit concerning Himself. "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."—Luke xxiv. 44.

EXTRACTS FROM LETTERS.

"We value the Bible and Prayer Union highly, and hope it may go on with increased blessing till the Lord come. When so many are scoffing at the Bible, and others, if in their power, would take it from us, substituting Romish errors and traditions of men, I pray the Lord to fill our hearts with love and reverence for it more and more, to obey it, to live by it, and to rejoice in it as our Father's precious gift to us, better than thousands of gold and silver."—"I and my cousin have been members for nearly four years. We feel it a privilege to be united with so many of the Lord's people in the daily study of the inspired Word of Truth, and pray for a rich blessing on every reader and learner."—"I have belonged now some seven years to the Bible Union, and always thank God that He led me to do so. All my household belong, my husband, self, and three daughters, and our cook. I had never before gone straight through the Bible, though I had read it regularly since I was quite a child, but reading favourite portions, as it were. Now I see how very important the need is of reading the whole Bible, and think so more and more each time we begin it afresh."—"I have been a member of the Union for more than ten years, and God has blessed the reading of His Holy Word to me more than I deserve. I shall feel ever thankful for joining it."—"I am glad to say that the reading, which I commenced some twelve years ago as a sort of duty, has become a great help and pleasure, especially since having the Notes."—"At the end of fourteen years I value the Union more and more; the consecutive reading opens up the plan, God's plan, of redemption so fully, the scarlet line running through the whole, and all for the ultimate glory of His most holy name. I am thankful to have joined the Union so long ago."—"From my youth my mother taught me to read my Bible daily, but I have often felt grateful to the friend who led me some years since to join your Union, as I feel I have been greatly helped by your 'MONTHLY NOTES'; it must be a source of deep thankfulness that you have been privileged to lead so many thousands to study the Word of God."—"I have been a member for many years, having joined during the first reading of the Bible, and I have never missed my daily portion since. Ill or well, travelling or at home, it is as necessary to me as my daily bread, and often is wonderfully suited to any special circumstances that may be going on. But the Word is so truly wonderful, that this is not surprising. I have read the whole Bible through nine times, independently of the Union, besides, of course, the many chapters that have been read perhaps hundreds of times. The more it is read, the more precious it becomes."—"I should like also to add my grateful testimony to that of others as to the preciousness of the Word of God. I am very glad that I was ever led to join this Union, and have daily found comfort in trial, guidance in perplexity, strength in weakness, indeed everything in the Word. Jesus has indeed drawn very near, and revealed Himself to me by the Holy Spirit, and it is therefore a joy and privilege to endeavour to lead others to love and value the Word of God."—"May God bless and reward you for the help the daily reading of the Bible, chapter by chapter, is. I cannot write you the help it has been to me since I joined your Bible and Prayer Union a long time ago. I hope to get many more to join."—"I cannot tell you the many blessings I have received from your godly and systematic Bible Reading. I have told dozens of its spiritual benefits, and I hope they have since joined."—"I am so thankful when new names do come in, for we need the blessed Word more and more as days flit by."—"I feel such a desire to write and thank you for the Bible Notes. I feel such joy in reading them, and daily there is a portion for my daily need."—"I find the petitions for others in your papers not only a comfort, as making one feel of use and help to others, but also as often awakening in oneself a truer, more earnest spirit of prayer, as if the compassion for others and desire to help gave life to prayer on any subject."—"You will, I know, be glad to hear what a blessing this reading has been to me. Often the great joy that has come to me on the Lord's Day has seemed wonderfully strange (good as our loving Father always is to me) until I remember, 'Ah, some of the Bible and Prayer Union people are pleading for blessings this morning.' I think God means me to tell you this, to cheer you on your way. To Him be all the glory, all the praise!"

PRAISE is offered by 28 members. For God's goodness and great mercies. For very special mercies and a Father's loving hand. For a successful operation. For renewed health and strength. For improvement in a sister mentally afflicted. For great mercies during illness. For preservation in difficulties. For a pleasant home. That a sister has obtained good employment. For God's loving care and guidance. For seven years of unclouded happiness. "For God's mercy in leading me recently to accept Him as my Saviour." The following are in answer to prayer asked:—For countless mercies. For recovery of dear ones from sickness. That one mentally afflicted is much better. That God has spared the life of a relative, and spoken to him by His Word and Holy Spirit. For sight restored to a converted Jew. For deliverance from anxiety. For family trials lightened. That though a trial remains, the weight of it is no longer felt. For another worker for a mission, and for a sufficiency of means to carry it on. For a young friend who has made a start in the right way.

PRAYER. 110 requests have been received, which include 19 for afflicted persons; 6 for intemperate persons; 10 for temporal, and 18 for spiritual blessings; and 23 for conversion. Prayer is asked for relief from acute suffering. For one whose health is quite broken down. That health may be restored for the Lord's work. For a sister afflicted in mind and body. For a mother partially blind, and at times mentally afflicted. That sight may improve. That a sister may be spared, and her soul saved. That a brother sorely tempted by drink may be converted. That a father may be kept from drink and brought to know Christ. That a terrible temptation may be removed. For one who has many trials of patience. That a life spared may be devoted to God. That one who has now confessed the Lord in baptism may be faithful and consistent. That a neighbour may be led to Christ. For the conversion of one who is sceptical but not satisfied, and for a girl anxious for salvation. For a family possessing this world's good but not caring for the inheritance above. For a Bible class, that all may be the Lord's.

Although we cannot give in detail every request for Praise and Prayer, we ask our readers to remember that each request has been presented at one or other of the daily prayer meetings.

CARD OF MEMBERSHIP SENT ON RECEIPT OF ONE PENNY STAMP.
Members can have "Monthly Notes" for the year, Post Free, One Shilling.
All communications to be addressed (members to quote card number):—
REV. THOMAS RICHARDSON,
Vicar of St. Benet's, Mile End Road, London, E.

MONTHLY NOTES.

BIBLE AND PRAYER UNION.

I.—Each Member to read ONE and the SAME Chapter DAILY; asking God's blessing on the Word read.

II.—Each Member to pray every SUNDAY for all the Members.

Card of Membership sent on receipt of One Penny Stamp.

Vol. VI. No. 19.] OCTOBER, 1893. [One Halfpenny.

PSALMS. Book II. (*continued*).—ELOHIM—THE SUPREME GOD, RULING IN POWER.

October.

1 LII. 7. Lo, this is the man that made not God his strength.

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God. I Tim. vi. 17—21.

"Because the heart of man is so easily persuaded into this sinful trust upon riches, therefore the apostle is urgent with Timothy to persuade rich men against two sins, which are worse than all the poverty in the world, yet the usual attendants of riches—pride and confidence."—*Caryl.*

2 LIII. 2. God looked down . . . to see if there were any that did understand.

They are without excuse. Because that, when they knew God, they glorified him not as God. Rom. i. 18—25.

"This Psalm is a variation of Psalm xiv. In each of these two Psalms, the *Name* of God occurs seven times. In Psalm xiv. it is three times *Elohim*, and four times *Jehovah;* in the present Psalm it is seven times *Elohim.* What was the probable reason of this variety? . . . The name Jehovah designates God in the world of grace; the name Elohim designates Him acting in the natural world. The xivth Psalm marks this distinction, and serves a special purpose in so doing; and the present Psalm, by using the word Elohim where the xivth Psalm had used Jehovah, declares that the God of Nature is not a different God from the God of Grace."—*Wordsworth.*

3 LIV. 2. Hear my prayer O God; give ear to the words of my mouth.

Save with thy right hand, and answer me. Ps. cviii. 1—6.

"Blessed Redeemer! give me grace to eye Thee, and to call to my recollection Thine exercises amidst the false friends and open foes, which in the days of Thy flesh surrounded Thee. Lord! help me to consider Thee, who didst endure such a contradiction of sinners against Thyself, that I may not be weary and faint in mind. And while the Ziphims of the present hour harass and distress me, and would deliver my soul up into the hand of the enemy: oh! for grace to be looking unto Thee, and deriving strength from Thee, that I may discover Thy gracious hand delivering me out of all my troubles, and making me more than conqueror in thy strength, and in the power of Thy might."—*Hawker.*

4 LV. 18. He hath delivered my soul in peace from the battle.

It shall be well with them that fear God. Eccles. viii. 10—13.

"Wouldst thou, therefore, own God as thy strength, and fetch strength from God to thy soul? rest upon God, roll thyself upon Him, and that, 1. In time of greatest weakness. 2. In time of greatest service. 3. In times of greatest trials."—*Blackerby.*

5 LVI. 4. In God I have put my trust: I will not fear.

God hath not given us the spirit of fear. II Tim. i. 1—7.

"It is a good maxim with which to go into a world of danger; a good maxim to go to sea with; a good maxim in a storm; a good maxim when in danger on the land; a good maxim when we are sick; a good maxim when we think of death and the judgment—'What time I am afraid, I will trust in thee.'"—*Barnes.*

6 LVII. 1. Yea, in the shadow of thy wings will I make my refuge.

Be not afraid, but speak, and hold not thy peace. Acts xviii. 1—11.

"Not in the cave alone would he hide, but in the cleft of the Rock of ages. As the little birds find ample shelter beneath the parental wing, even so would the fugitive place himself beneath the secure protection of the Divine power. The emblem is delightfully familiar and suggestive. May we all experimentally know its meaning. When we cannot see the sunshine of God's face, it is blessed to cower down beneath the shadow of His wings."—*C. H. Spurgeon.*

7 LVIII. 11. Verily there is a reward for the righteous.
Them that fear thy name, small and great. Rev. xi. 15—19.

"All men shall be forced by the sight of the final judgment to see that there is a God, and that He is the righteous ruler of the universe. Two things will come out clearly after all—there is a God and there is a reward for the righteous. Time will remove doubts, solve difficulties, and reveal secrets; meanwhile faith's foreseeing eye discerns the truth even now, and is glad thereat."—*C. H. Spurgeon.*

8 LIX. 16. I will sing of thy power; yea, I will sing aloud of thy mercy.
The exceeding greatness of his power to us-ward. Ephes. i. 15—23.

"Here is *singing* only of God's *power;* but there is *singing aloud* of His *mercy;* as if His mercy were more exaltable than His power, and *that* reached the very heavens; *this* unto the *clouds.* Ps. xxxvi. 5."—*H. Sydenham.*

9 LX. 12. Through God we shall do valiantly.
Even the devils are subject unto us through thy name. Luke x. 17—20.

"In war these two must be joined, and indeed in all actions; HE, *we; God* and *man.* 'We shall do valiantly,' for God helps not remiss, or cowardly, or negligent men. And yet, that being done, the work is *His:* 'He shall tread down;' the blow and the overthrow are not to be attributed to *us,* but to Him."—*Adam Clarke.*

10 LXI. 6. Thou wilt prolong the king's life.
We have heard . . . that Christ abideth for ever. John xii. 27—36.

"David speaks designedly of the days of the *king* instead of his *own* days, as might have been expected from what had been said, for the purpose of showing that he considered the promise of eternal dominion as relating not to Himself personally, but to his family—the royal family of David."—*Hengstenberg.*

11 LXII. 7. In God is my salvation, and my glory.
My spirit hath rejoiced in God my Saviour. Luke i. 39—56.

"They trust not God *at all* who trust him not *alone.* He that stands with one foot on a rock, and another foot upon a quicksand, will sink and perish, as certainly as he that standeth with both feet upon a quicksand. David knew this, and therefore calleth earnestly upon his soul (for his business lay most within doors) to trust wholly upon God. See verse 1."—*Trapp.*

"There are no petitions at all in this Psalm; nor any thanksgivings: but only expressions of faith and confidence in God."—*Bishop Patrick.*

12 LXIII. 1, 2. My soul thirsteth for thee . . . to see thy power and thy glory.
They saw his glory. . . . They were all amazed at the mighty power of God. Luke ix. 28—45.

"Oh that Christ would come near, and stand still, and give me leave to look upon Him! . . . I should have a king's life, if I had no other thing to do than for evermore to behold and eye my fair Lord Jesus: nay, suppose I were holden out at heaven's fair entry, I should be happy for evermore, to look through a hole in the door, and see my dearest and fairest Lord's face."—*Rutherford.*

13 LXIV. 1. Preserve my life from fear of the enemy.
A great earthquake. . . . Let those men go. Acts xvi. 16—40.

"The Psalm will adjust itself, as an experimental utterance, to the lips of Christian faith whenever brought into contact with the evil forces of the prince of this world, so as to suffer affliction for the gospel's sake; for it expresses the condition and the hope of one actually imperilled for the truth."—*Arthur Pridham.*

14 LXV. 11. Thou crownest the year with thy goodness.
Filling our hearts with food and gladness. Acts xiv. 11—18.

"Thou art the right Master-cultivator, who cultivates the land much more and much better than the farmer does. He does nothing more to it than break up the ground, and plough, and sow, and then let it lie. God must be always attending to it with rain and heat, and must do everything to make it grow and prosper, while the farmer lies at home and sleeps."—*Luther.*

15 LXVI. 5. Come and see the works of God.
Israel saw that great work . . . . upon the Egyptians. Ex. xiv. 26—31.

"An indirect censure is here passed upon that almost universal thoughtlessness which leads men to neglect the praises of God."—*Calvin.*

OCTOBER.

16 LXVII. 4. O let the nations be glad, and sing for joy.
They heard them speak with tongues, and magnify God. Acts x. 34—48.
"Nothing creates gladness so speedily, surely, and abidingly as the salvation of God. Nations never will be glad till they follow the leadership of the Great Shepherd."—*C. H. Spurgeon.*

17 LXVIII. 20, Our God is the God of salvation.
He led captivity captive, and gave gifts unto men. Ephes. iv. 1—16.
"The glorious ascending of God from Mount Sinai, after the giving of the law, was a representation of His ascending up 'far above all heavens, that he might fill all things,' as Ephes. iv. 10. And, as God then 'led captivity captive' in the destruction of Pharaoh and the Egyptians, who had long held His people in captivity and under cruel bondage; so dealt the Lord Christ now in the destruction and captivity of Satan and all his powers (Col. ii. 15)."—*Owen.*

18 LXIX. 7. For thy sake I have borne reproach.
For even Christ pleased not himself. Rom. xv. 1—7.
"As two apostles have quoted this with express application to Christ, we are warranted in explaining it as a direct prophecy of Him, or even as His words. (Note, lxxxix. 50, 51; John ii. 14—17, vii. 3—10; Rom. xv. 1—3)."—*T. Scott.*

19 LXX. 4. Let all those that seek thee rejoice and be glad in thee.
My soul shall be joyful in my God. Isa. lxi. 10, 11.
"All true worshippers, though as yet in the humble rank of seekers, shall have cause for joy. Even though the seeking commence in darkness, it shall bring light with it."—*C. H. Spurgeon.*

20 LXXI. 19. Thy righteousness also, O God, is very high.
I have declared thy faithfulness and thy salvation. Ps. xl. 5—10.
"O God, who is like unto Thee either for greatness or goodness, for power or for mercy, for justice, truth, and faithfulness?"—*Gill.*

21 LXXII. 19. Let the whole earth be filled with his glory. Amen, and Amen.
The glory of God in the face of Jesus Christ. II Cor. iv. 1—7.
"It is, and will be, the acme of our desires, and the climax of our prayers, to behold Jesus exalted King of kings and Lord of lords. . . . He is the Blessed God, and His name shall be blessed; His name is glorious, and that glory shall fill the whole earth. For so bright a consummation our heart yearns daily, and we cry 'Amen, and Amen.'"—*C. H. Spurgeon.*

PSALMS. Book III.—JEHOVAH—THE LORD GOD OF HOSTS, RULING IN FAITHFULNESS.

OCTOBER.

22 LXXIII. 24. Thou shalt guide me. . . . and afterward receive me to glory.
Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do. Phil. ii. 12—16.
"After conversion, God still works with us: He doth not only give grace, but actual help in the work of obedience. He worketh all our works in us (Isa. xxvi. 12). His actual help is necessary to direct, quicken, strengthen, protect and defend us. In our way to heaven, we need not only a rule and path, but a guide. The rule is the *law* of God; but the guide is the *Spirit* of God."—*Manton.*

23 LXXIV. 2. Remember thy congregation, which thou hast purchased of old.
Which he hath purchased with his own blood. Acts xx. 25—31.
"Alluding to the redemption of the congregation of Israel out of Egypt, when they were said to be *purchased*, Ex. xv. 16; and as that people were typical of the people of God, they may be said to be *purchased* then, even of old; though the purchase in reality was not made till the blood of Christ was shed, with which He purchased His Church."—*Gill.*

24 LXXV. 1. Unto thee, O God, do we give thanks, unto thee do we give thanks.
For thou hast done wonderful things. Isa. xxv. 1—5.
"The Psalmist doubles this duty in the practice of the saints; *Unto thee, O God, do we give thanks, we give thanks,* we do it, we do it; as if none else did it but they, or as if they had done nothing else."—*Caryl.*

25 LXXVI. 11. Let all that be round about him bring presents.
What shall I render unto the LORD? Ps. cxvi. 10—19.
"The whole Psalm insists upon the glorifying of God, that He alone is to be feared. 1. The mercy is praised with which God has brought Himself so nigh to His people. 2. The judgments are praised which God has undertaken for the

deliverance of His own. 3. Good instruction is given, how we are to regard all this, and to adore God with faith, hope, and confidence."—*Rieger.*

26 LXXVII. 9. Hath God forgotten to be gracious?

The Father of lights, with whom is no variableness, neither shadow of turning. James i. 16—20.

"Cast not away your confidence because God defers his performances. Though providences run cross, though they move backwards and forwards, you have a sure and faithful word to rely upon. Promises, though they be for a time seemingly delayed, cannot be finally frustrated. Dare not to harbour such a thought within yourselves. The being of God may as well fail as the promise of God. That which does not come in your time, will be hastened in His time, which is always the more convenient season."—*Timothy Cruso.*

27 LXXVIII. 2. I will open my mouth in a parable.

I will utter things which have been kept secret. Matt. xiii. 24—35.

"Children should earnestly hearken to the instruction of their parents that they themselves may afterwards be able to tell the same to their sons, and so a golden chain be formed, wherewith being bound together, the whole family may seek the skies."—*Le Blanc.*

28 LXXIX. 1. O God, the heathen are come into thine inheritance.

Our adversaries have trodden down thy sanctuary. Isa. lxiii. 15—19.

"The work of the destruction of the Temple, which was in progress in Psalm lxxiv. appears in Psalm lxxix. as completed; and here, as in the former Psalm, one receives the impression of the outrages, not of some war, but of some persecution: it is straightway the religion of Israel for the sake of which the sanctuaries are destroyed and the faithful are massacred."—*Delitzsch.*

29 LXXX. 7. Turn us again, O God of hosts, and cause thy face to shine.

Surely after that I was turned, I repented. Jer. xxxi. 18—21.

"Affliction hath then wrought its intended effect, when it hath convinced us of sin, and led us to repentance; when, brought back by it, like the returning prodigal, to the house and presence of our heavenly Father, we acknowledge our guilt as the cause of our misery, and entreat forgiveness of the one, in order to obtain a release from the other; not pleading our own merits, but the mercies of God our Saviour, and the glory of His name."—*Bishop Horne.*

"Men can do little with their arm, but God can do all things with a glance. Oh, to live for ever in the light of Jehovah's countenance."—*C. H. Spurgeon.*

30 LXXXI. 10. I am the Lord thy God . . . open thy mouth wide.

Ask, and it shall be given you. Luke xi. 1—13.

"You may easily over-expect the creature, but you cannot over-expect God: 'Open thy mouth wide, and I will fill it;' widen and dilate the desires and expectations of your souls; and God is able to fill every chink to the vastest capacity. This honours God, when we greaten our expectation upon Him; it is a sanctifying of God in our hearts."—*Thomas Case.*

31 LXXXII. 8. Arise, O God, judge the earth: for thou shalt inherit all nations.

KING OF KINGS, AND LORD OF LORDS. Rev. xix. 11—16.

"It is only by the universal spread of Christianity over the world, that the reign of righteousness and justice is to be established: and of whom can it be said that he shall 'inherit all nations,' but of Jesus Christ?"—*Adam Clarke.*

Daily prayer during the month.

"O God, who alone art able to help in every time of need, trial, or danger, may we experience Thy power on our behalf. And do Thou, the Lord God of hosts, faithful to preserve and protect those who put their trust in Thee, hasten the time when all shall know Thy mercy and truth, which have met together in Jesus Christ."

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With thanks. Langdon S. Ward Treasurer.
per C.E.S.

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"Pray ye therefore the Lord of the harvest that He will send forth laborers."

"Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'"

The Debt of American Young People to their Country

BY

The Rev. Francis E. Clark, D. D.

The Congregational Home
Missionary Society
4th Ave. & 22nd St.
New York.

The Rev. Dr. Francis E. Clark on "The Debt of American Young People to their Country."

HOME MISSIONS spells patriotism, not the loud mouthed, blatant patriotism that expends itself in Fourth of July orations, but the genuine patriotism that makes the country great. Where lies the hope of our country to-day? It lies in the school and the church. Not in the school alone, for education, unaccompanied by religious purpose may develop a cheap materialism, a " get there" spirit, or at best a mere intellectualism which will mean anything but a stable republic. This nation has a heart as well as a head, and the heart, too, must be developed.

Why should not our Carnegies, our Rockefellers, our Vanderbilts, divide their princely donations more evenly? One home mission church, wisely planted, Mr. Carnegie, in a needed community, will do more good than a dozen libraries, whose books, mostly novels, are largely read by people who can afford to buy books themselves.

He is a patriot deserving of no less praise from other patriots who plants and supports and extends the church of God than he who perpetuates his name by sending a thousand young men across the seas to obtain an education in the cloistered halls of Oxford.

America is well worth saving. Some governments are not worth saving or perpetuating. Thank God ours is. I could not preach patriotism and love of country very well in Turkey. I could not say much about it in China while she was under the dominion of the Bloody Empress, but our land is God's latest experiment in government of the people, by the people, for the people. Do you realize, young men, your high privilege in being Americans?

The three men who of late have done most to vindicate the good name of America by exposing and punishing corruption are all of them Christian men, Christian young men---Clark of Minneapolis, the foreman of the grand jury, who, against tremendous odds, secured the overthrow of Mayor Ames and his corrupt gang; Joseph K. Folk of St. Louis, who has succeeded in cleaning out so much of that political Augean stable, and Ira Landrith, of Nashville, who has done no less as the Chairman of the Committee of One Hundred, to put that city in the list of the reformed which have recovered from the almost universal municipal debauch. These are all young men, all Christian men, and two of them, at least, trained in Christian citizenship in Christian Endeavor societies.

If I were an old man and wished to finish my few declining years in slippered ease, I might choose some Old World play ground; if I were a young man, there would be but one land for me ---America---for here a man has room to grow. He is not hampered by tradition. He need not be what his father was if he can make a better man of himself. He has a chance to rise, and in these few words is contained the secret of America's tremendous magnetic pull upon the rest of the world.

No other young man can influence his generation for good like the young American. His country gives him a platform on which to stand. The eyes of the world are directed westward across the Atlantic and eastward across the Pacific, and the center of interest is now not Europe or Asia or Africa, but the United States of America. I say this not in the braggart spirit. God knows there are enough evils in our country to make us blush and to bring shame to our hearts, but acknowledging all these, materialism, worldliness, undue love of the mighty dollar, municipal corruption and all its hideous brood, there is yet no country in the wide world that has to-day the opportunity to influence the destinies of this planet for weal or woe like the United States of America, and there are no young men like the young men of America who have to the same extent the destinies of the world in their hands.

What, then, do America's young people owe to America? Everything. The chance for life, liberty and the pursuit of happiness. The chance to rise in the world, the chance to make a name and fortune, the chance to make the world better.

"Save America to save the world" is no vain cry, and it comes with a special forcefulness to Christian young men of the present generation. You owe it to America, you owe it to the world, you owe it to your God, to do the most you can by your influence, your money, your sympathy, your labors, to make this a people whose God is the Lord.

On this account the home missionary idea is an intensely patriotic idea. He who is not interested in home missions when he knows all that they stand for is not a true patriot and is not paying the debt of gratitude which he owes to his native land.

I know of no way so good to discharge this debt of gratitude as to support and maintain and enlarge such a noble home missionary enterprise as that which here calls us together. If any meeting should stir the blood of the young man of to-day, if any appeal should cause him to glow with patriotic enthusiasm, if any call should lead him to cry out "Here am I" it is the call of his country and the call of God, combined in one, for that is the voice of home missions.

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There is a good deal of honest doubt and serious inquiry among conscientious people today in regard to the Old Testament. Many are disturbed over the results put forth by the higher critics, and some have been led to believe that the discoveries of archaeologists and the conclusions of scholars have destroyed the religious value of this portion of the Bible. A clear statement is needed as to what Christianity has gained from its acceptance of the Old Testament, and a frank confession as to what is no longer of vital concern. This vexed question Dr. Thomas answers in untechnical terms and in interesting style. While in sympathy with evangelical truth, he recognizes frankly the difficulties of the subject and discusses it from an advanced standpoint. He shows why many persons find it hard to understand the Old Testament, and how modern scholarship has made it a new book, of living interest and power.

The book will repay the reading. A brave statement of the case from "one of our profoundest and clearest scholars in Biblical criticism" (to quote the *Independent*) is worth a score of apologists and pulpit defenders who pound upon the covers of their Bible and affirm that it is "the Word of God"—without stating why.

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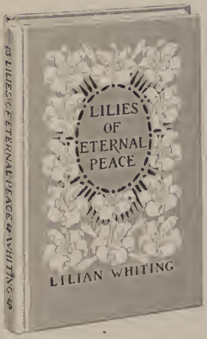

A human document redolent with the true spirit of Easter, and inspired by a serene faith, is this study of immortality. Miss Whiting is at her best when writing upon such topics. She does not rehearse time-worn arguments or quote oft-repeated scripture in support of a future life. But she shows how reasonable is such a belief, and upon what solid ground men of all times and civilizations have rested their convictions.

The whole message of this book is one of peace and reassurance. It is sounded in the opening sentence: "That interlude when the one who is nearest and most beloved has gone on into the 'life more abundant' is—when seen aright—a beautiful period, full of divine uplifting, and it may even be pervaded by joy and by that peace which passeth understanding."

The wonderful strides of science in the last thirty years; the electrical theory of the universe; and marvels like telepathy, the X-ray, and wireless telegraphy, but emphasize our approach toward an unseen realm whose boundaries though vast are being explored with increasing knowledge. Death, therefore, the author concludes, is but an evolutionary state; not a calamity, but an opportunity for further growth and development.

"The period comes as an interlude that may be resplendent in the inner beauty."

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Paths to the Heights

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It will at once be seen, therefore, that this book is more than "timely"; it is a *vade mecum* to all who desire to keep abreast of the best thought of both theology and hygiene. While as a practical guide to health of body and mind, its pages will be found rich in suggestion, advice as to daily exercise, and the like.

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This introduction of several pages is almost "worth the price" alone; and it is followed by a scholarly work of the greatest value in this important field, for it is the first complete presentation of the subject. The author spent six years in investigation, both in America and Europe, and his net result is an astounding array of facts. The child criminal today becomes the man criminal tomorrow. The important task, therefore, is to reach the child; and this can best be done, not by summary punishment such as confining him with hardened criminals where he learns further vice, but by a careful study of individual cases and causes.

Thomas Y. Crowell & Company, New York

Thomas Alva Edison

Sixty Years of an Inventor's Life. By FRANCIS ARTHUR JONES. Profusely illustrated. 370 pages, 12mo, cloth, $2.00 net. Postage, 20 cents additional.

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Underwood & Underwood

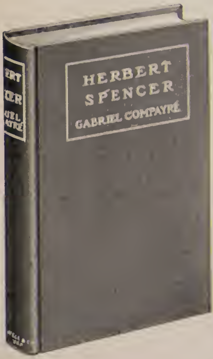
This work will probably take rank as the most important biography of the present year. Indeed, few books of the last decade have dealt with personages more historic than the inventor of so many latter-day marvels. The name of Edison is known the world around, and he is regarded abroad as one of the greatest men America has thus far produced.

His life story as here given reads like the romance which it has been: at fourteen, a shock-headed "news-butcher," newspaper editor and chemical experimenter — all on train-board; at eighteen, "tramp" telegraph operator, with a wonderful speed record; at twenty-two, full-fledged inventor, selling his stock-ticker for the fabulous sum (to him) of forty thousand dollars. After this start, the quadruplex telegraph, the dynamo, the incandescent light, the phonograph, the kinetoscope, and many things equally wonderful have followed, until the public has finally ceased to be astonished at anything this man does, and calmly labels him "Wizard." Yet the man himself—long unknown—is intensely human, with failings like the rest of us, and humor like the best of us. All this the biographer shows. He has made the most of a wonderfully attractive subject, giving a book replete with anecdotes, descriptions of inventions, and illustrations.

Thomas Y. Crowell & Company. New York

Pioneers in Education

By GABRIEL COMPAYRÉ, author of "A History of Pedagogy," etc. *Six volumes:* Rousseau, Spencer, Pestalozzi, Herbart, Montaigne, Horace Mann. 12mo, cloth, each 90 cents, net. Postage, 10 cents each.



We of America pay a great deal of attention to our public schools, and indeed to every branch of education. Yet few of us know the beginnings of our system, or who were the great pioneers among educators who blazed the way for popular knowledge. This series, newly translated from the French, is a careful survey of the subject. Each volume is devoted to some force in a particular field, as follows: (1) J. J. Rousseau, and Education by Nature; (2) Herbert Spencer, and Scientific Education; (3) Pestalozzi, and Elementary Education; (4) Herbart, and Education by Instruction; (5) Montaigne, and Education of the Judgment; (6) Horace Mann, and the Public-School System of the United States.

Compayré himself needs no introduction to the educators of this country. One of the leaders of the school system of France, he is also the author of several notable books upon psychology and education which are as favorably known and freely used in English as in his native tongue. This series of small volumes each devoted to the career of some "pioneer" should meet with welcome.

Thomas Y. Crowell & Company, New York

Some Sketches of Cuba

For the Children

An Old Cuban Carriage

Congregational Mission House in Guanajay, Cuba

Facts about Cuba.

¶760 miles long. ¶Greatest width 135 miles. ¶Average width about 30. ¶Area about equal to Pennsylvania. ¶Population 1,600,000. ¶One-third negroes. ¶Remainder of Spanish origin or of mixed blood. ¶The island produces in abundance all tropical fruits and grains. ¶Cuba was discovered by Columbus in 1492. ¶It was first settled in 1511. ¶It was under Spanish rule until the close of the war between Spain and the United States in 1898. ¶There are six Congregational churches in Cuba. ¶They are at Havana, Cienfuegos, Matanzas, Guanajay, Guanabacoa, and San Antonio de los Banos. ¶They have about 650 members and about 500 Sunday school scholars.

The Congregational Home
Missionary Society
287 Fourth Avenue
New York City

FROM The Congregational Home Missionary Society,
287 Fourth Avenue, New York City

A Cuban Bedroom

PLACE
POSTAGE
STAMP
HERE

Are You Helping The Boys And Girls Of Cuba To Hear About Christ ?

An Invitation From Dr. Herrick of Matanzas, Cuba.

" PERHAPS when the cold north wind blows and the snow flies, your parents may bring some of you to Cuba to escape the winter. If you do come to our summer land, be sure to visit our missions, and see the bright faced children who gather every Sunday to learn the way to heaven. There are in Cuba many rough, naughty boys who need your prayers.

A few nights ago some of these stuck their faces up against the iron bars in front of our windows and shouted in an impudent way and ran away. I hurried out to see who they were, but they had disappeared in the darkness, and in the shadow of a great wall threw stones and shouted, 'Ora pro nobis' (pray for us)."

A Congregational Sunday School in Havana.

"I WANT you to know how much the dark eyed Cuban children need the Gospel of Christ, which has done so much to bless your lives. The most of them never went into a Protestant church, or have ever heard their fathers or mothers read the Bible or pray, unless to the saints. The other day a little Cuban girl about eight years of age, stood in our chapel crying as if she were afraid. I asked her "What is the matter?" Sobbing, with tears running down her cheeks, she said, "My teacher told me that the devil was here," and she looked around as if she expected to see him appear. We told her she must not believe such false stories, that we fought the devil and tried to save children from his power, but it was hard to make her believe us."

An Old Cuban Plough

"THOUSANDS of children have been gathered into the Protestant Sunday schools (we had over one hundred in our Matanzas school last Sunday). It would do you good to hear them sing hymns. Often they are the same ones you are singing in your schools. The tunes are the same but the words are different.

You sing: "Savior, like a shepherd lead us."
They sing: "Pastoreanos Jesus amante."
You sing: "There is a Happy Land, Far, far away."
They sing: "Hay in felix Eden Rejos de agui."

"CUBA has had noble patriot mothers. The mother of the Maceos gathered her six sons about her and made them promise to fight against Spain for the freedom of Cuba, and all but one were killed or wounded on the field of battle. Antonio (a famous general) was the last to be slain. He would never surrender. We want the Cuban mothers to give their children to Christ and His church, to help in the great fight against sin in Cuba, and win victories for the truth. We have a beautiful cluster of stars which you cannot see in the north. It is a constellation called the Southern Cross, because it has the form of a cross."

Interior of a Chapel

THE NEW YEAR'S OUTLOOK

For the Congregational Home Missionary Society.

IT is three years since the Society passsed under the burden of a debt of nearly $200,000. The management promptly curtailed expenditures and have continued on the reduced basis. But in spite of all efforts, the debt remains substantially the same. It has been a time of heavy hearts, of opportunities refused, of loss to the Kingdom.

LET US MAKE AN END

of this chapter of our history, and open a new one full of the spirit of advance. The Secretaries propose as the beginning of such a chapter, the reduction of the debt to $100,000 by the close of the fiscal year, April 1st. The situation January 1st '08 was as follows:

Debt of CONGREGATIONAL HOME MISSIONARY SOCIETY January 1st 1908 (one year ago $217,784.35)	$203,337.02
Estimated expenditures Jan'y 1, 1908 to close of fiscal year, Apr. 1, '08	63,352.62
Total	$266,689.64
Receipts last year, January 1, to April 1.	96,114.57
On same basis the debt April 1, next would be	$170,575.08

To reduce this debt to $100,000 demands the receipt for the three months named of $166,689.64. Legacies and investments it is estimated will yield $25,000.

THIS LEAVES A LITTLE OVER $140,000 NEEDED FROM LIVING DONORS.

It is not a large increase. If secured the entire receipts for the year will still be short of the year 1892-3 by $195,150, and of 1895-6 by $204,175. Nor would the amount received from living donors (including amounts sent to State Societies) equal the $470,000 assigned to Home Missions by the Advisory Committee.

NONE THE LESS

it means earnest effort on the part of all. Gifts may be sent either to the Congregational Home Missionary Society or to your State Society.

State Secretaries, Superintendents, Pastors, Churches, Women's Organizations, Sunday-schools, Christian Endeavor Societies, individuals, friends known and unknown, will you gather about us for a vigorous forward push toward the securing of this sum?

HUBERT C. HERRING,
General Secretary.

WILLIS E. LOUGEE,
Associate Secretary.

WASHINGTON CHOATE,
Treasurer.

FOURTH AVENUE AND 22d STREET, NEW YORK

This Shows Why

An Earnest Plea for the

HOMELESS MEN AND BOYS
OF
THE BOWERY

An Intensely Interesting Illustrated
Story of the Work Done in the

Greatest Rescue Mission in the World

Truth is Stranger than Fiction

A Message from Mother Bird

Mrs. Sarah J. Bird, "the Mother of the Bowery Mission," left her beautiful home at Montclair, to live and to labor among the homeless, friendless, and hapless of the great metropolis.

THERE are three kinds of isolation in the world —one imposed by the law upon him who is pronounced a moral leper; another self-imposed, just as terrible, just as complete; and a third condition represented by the man who has helplessly drifted away from all that is pure and good, from sheer force of circumstances.

To all of these our hearts go out in tenderest solicitude.

Hundreds come to us who are struggling for their daily bread, starving for sympathy; and just at this time a warm, friendly shake of the hand, even to the most wretched, brings the tear of penitence with thoughts of the home-life of former years. Later on, many testify that their return to God and to usefulness came with the consciousness that some one cared for them, that they were not altogether friendless in the world.

We need help more than ever now when so many homeless men frequent our Mission, to whom a bit of practical sympathy may mean "a savor of life unto life." Please do your share, and do it to-day, and our Heavenly Father, "who seeth in secret and rewardeth openly," shall pour upon you and yours the Gospel measure of divine approbation and give unto you, one and all, "the blessing that maketh rich and addeth no sorrow."

Sarah J. Bird

Make Money Orders, Checks, etc., payable to
THE CHRISTIAN HERALD, Treasurer,
92 Bible House, New York City.

The Bowery Mission

and Young Men's Home

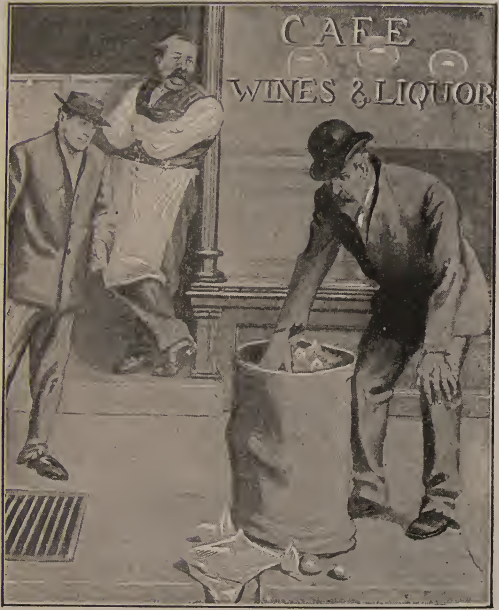
The Gospel Lighthouse on the Bowery

To thoroughly appreciate the work of the Bowery Mission it is necessary to know something of its surrounding conditions.

* * *

The Bowery The Bowery has always been a notorious thoroughfare. Thirty years ago there were few places in the world that for crime, vice and utter moral degradation could be compared with it. Under the repeated efforts of those who have striven for the moral betterment of the American metropolis, many changes have taken place. Quickly following the revelations of the Lexow Commission investigations in 1894, scores of the most disreputable haunts of wickedness were closed, and vice and immorality became less glaring and less conspicuous. The Bowery, however, still maintains its individuality as a breeding ground of crime. It is still the moral cesspool of the American Continent, in whose vile depths are to be found, in a horrible state of moral putrefaction, what were once the fairest and noblest of characters.

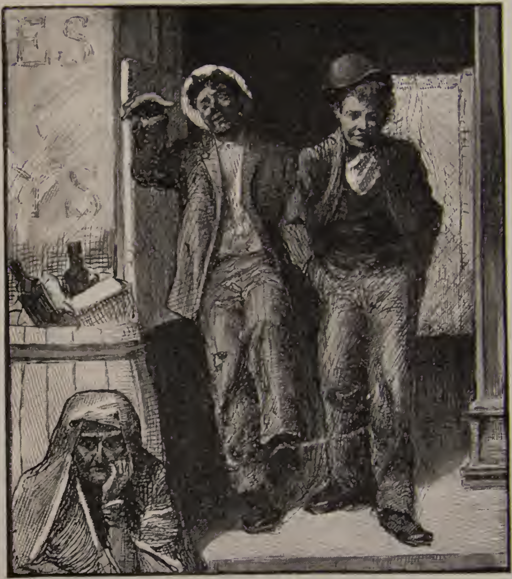
Homeless! Friendless! Over twenty thousand men and boys crowd the dormitories of the lodging houses every night, to breathe a fetid and pestilential atmosphere, and to struggle with all the unspeakable discomforts of such a life. From every quarter of the globe they gravitate to the Bowery, homeless and weary, to sleep in alleys, hallways, and empty trucks, and to get their food by picking it out of garbage barrels, or begging it from the free lunch counters of the saloons.



NO WORK! NO FOOD!

The chief characteristic of the Bowery is its lodging-house life. Some of these places are fairly respectable, but the greater proportion are the resorts of the lowest kind of human outcasts and derelicts.

In one room, dimly lighted by a gas jet guarded by wire netting, the atmosphere poisonous beyond description, the "double-decker" beds alive with vermin, will be found a hundred men—men in all stages of intoxication; criminals, from the sneak thief to the train-wrecker; tramps, yegg-men, loafers; many of whom once enjoyed the comforts, even the luxuries, of elegant and refined homes.



"THE GATEWAY TO PERDITION"

It is estimated that twenty thousand sleep every night in these and kindred lodging houses. The ghastly horror of homelessness, however, rests like a shadow upon all. Nowhere in the world is there to be found such an overwhelming crowd of friendless, hopeless, penniless men.

* * *

Bowery Mission's Twofold Work

The Bowery Mission has been, for nearly thirty years, engaged in rescuing precious souls from this angry sea of misery, degradation and vice, a lamentably large portion of which is composed of young men and boys who have just taken the first step on the downward road. In many cases, even, there has been no intention of wrong-doing.

* * *

The Bread Line

The Bread Line of the Bowery Mission was instituted by Dr. Klopsch for the relief of the hungry thousands who tramp the frozen streets at night without a bite to eat or a bed whereon to lay their weary heads.

A breakfast of steaming hot coffee and rolls is served out from Thanksgiving to Easter between the hours of one and three o'clock every morning to two thousand of these famished strangers, and the large hall of the Mission is thrown open to as many as it will comfortably shelter for the remainder of the cold wintry night.

The Bread Line is one of the most deserving of all the many charitable works inaugurated and carried to a successful issue by Dr. Louis Klopsch; and what the loss of such a man might mean to these poor, famishing wretches, it would, indeed, be very hard to determine.

The Bowery Mission has, this year, supplied over *three hundred and twelve thousand meals* and *fifty-seven thousand lodgings* to homeless men and boys.

* * *

Their City of Refuge

The Mission opens wide its hands and its heart, freely and unconditionally, to all who enter its open doors. It is to them a City of Refuge wherein they may lay down their load of sorrows and rise rejuvenated to new and nobler efforts.

A Friend of the Friendless The Bowery Mission is singularly fortunate in having for its Superintendent the Rev. John G. Hallimond, a man exceptionally kind, sympathetic and eloquent, as well as practical. There is no phase in the various stages of a man's downward career that he cannot intelligently meet; no sorrow that he cannot soothe; no effort at rehabilitation that he cannot reinforce and encourage; no pressing need that he would not supply; in short, no help that he is not willing to afford, regardless of personal comfort. He lives for the men and boys of the Bowery Mission, and when at last "the Book, with pages white and fair," shall be made up, the name of J. G. Hallimond will stand high on the list of those who loved their fellow men.

REV. JOHN G. HALLIMOND
Superintendent

* * *

Food for the Hungry "I was an hungered and ye gave me meat" is a saying the Bowery Mission can never disregard, surrounded as it is by so many thousands of starving men.

Preaching to men with empty stomachs is a proceeding the uselessness of which Christ himself realized. It is not an uncommon thing for unknown men to drop dead on the Bowery, and when the ambulance comes, the physician pronounces it "another case of starvation."

Undenominational, But Truly Christian

The Bowery Mission is purely undenominational. No particular creed is insisted upon, but the great fundamental truths of the Christian religion are unceasingly preached.

At the same time it is a complete salvation that is aimed at, a salvation of soul, mind and body. For the tens of thousands of homeless men it endeavors to provide a Home. It seeks to cultivate the minds of its converts, and to this end the ablest preachers, lecturers and entertainers gladly contribute their services. It endeavors to minister to the social needs of those who otherwise would be allured to the lowest kind of amusements and vices.

* * *

"The Mother of the Bowery"

Most conspicuous and beloved among the workers at the Mission is Mrs. Sarah J. Bird, "the Mother of the Bowery." This sweet-faced woman has during the last twelve years held Sunday morning and Thursday evening meetings in the Mission Hall, and it is safe to say that she has during that time preached the Gospel to audiences aggregating 90,000 per annum, and won over many a poor, lost and weary lad by her comforting words and motherly counsels. Indeed, it is impossible to compute the vast number of men whom this devoted lady has led to Christ. And, notwithstanding her long labors in the past, she is to-day working as zealously and faithfully as ever.

MRS. SARAH J. BIRD

It is a strange and ever changing throng whom she calls her "boys," yet there is nothing they would not do for "Mother Bird," nor could one walk two blocks in any part of the Bowery without finding some man who would, if necessary, gladly die for her.

The Mission Work The first purpose of the Bowery Mission is to cleanse the heart and the life of the outcast from the debasing tendencies and the degrading habits of evil, and then to instil that deep, strong moral purpose without which no true manhood is possible.

One of its most difficult problems is caring for the many, many men who are unable to obtain work.

* * *

What to Do with the Aged First among these are the men on whom advancing years have begun to tell. In this vigorous land, with an ever-increasing incoming army of competitors in its wage-earning rivalries, men are quickly relegated to the scrap heap.

Men in early middle life, on the first appearance of a streak of gray hair, or at the first sign of physical decadence, are promptly pushed aside by their younger brethren.

Pitiful beyond description are the desperate attempts of these men to hold their places in the ranks of the wage earners; until, when the inevitable collapse overtakes them, it is as much a break-down of spirit as of body that consigns them to the workless class, and in the end to a pauper's grave.

* * *

Down and Out In regular attendance at the meetings in the Mission last January, was a ragged, unkempt and unwashed poor wretch, whose feet were protruding through his broken shoes, and who seemed to have become altogether callous to his condition and surroundings—a sad, heartrending picture of dumb despair and utter hopelessness.

He asked for nothing; he simply sat there; and, when questioned, would answer in monosyllables without seemingly understanding the purport of his reply. The attendants and officers of the Mission adjudged him to be one of the many whose bitter sorrows had paralyzed his brain.

Occasionally he would have the good fortune to be swept, by the waiting crowd, into the large hall given over to the shelter of as many homeless outcasts as it could accommodate for the night. But even there he was ever restless, and it seemed as though sleep had forever forsaken this weary, tired, hopeless derelict.

He was observed in nightly attendance on the "Bread Line"—usually coming in at the tail-end and, very frequently, arriving there to see the last cup of coffee and the last roll served out to those who had got in ahead of him.

THE LAST CUP OF COFFEE! THE LAST ROLL!

Then silently he would turn and remount the stone steps, and mutely pass out into the cutting wintry blasts, with never a word of protest and never a prayer for relief.

Like countless other men, similarly stricken, he

homeless and friendless men and boys have drifted here from all parts of the Uni[illegible]h of em-
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istrat[illegible] send them out to [illegible]ain to sanity and se[illegible] to
[illegible]'s, now, will go a

RESTORED TO LIFE, LIGHT AND USEFULNESS

This man is now a miracle of transformation! Originally a man of talent and ability in the scientific world, he has resumed his position in life among the prosperous, and to-day occupies a place of trust and importance in one of New York's most prominent chemical laboratories.

All Money Orders, Checks, etc., should be made payable to THE CHRISTIAN HERALD, Treasurer, 92 Bible House, New York City.

casts as it could accommodate for the night. But even there willing to do restless, and it seemed as though Ten Commandments forsaken this weary, tired ho

Meetings are held every ightly attendance our before the general gathering in the auditorium, and the men are encouraged to speak freely of their personal needs and difficulties, and, when necessary, help and counsel are given them.

One of the many ways and means adopted to encourage the men is the Writing Room—a room appropriately furnished and fitted out, where those who so desire may communicate with their friends, or make applications for employment.

Another blessing is the Prayer Room, where a man may enter in and be left alone with himself and his God.

* * *

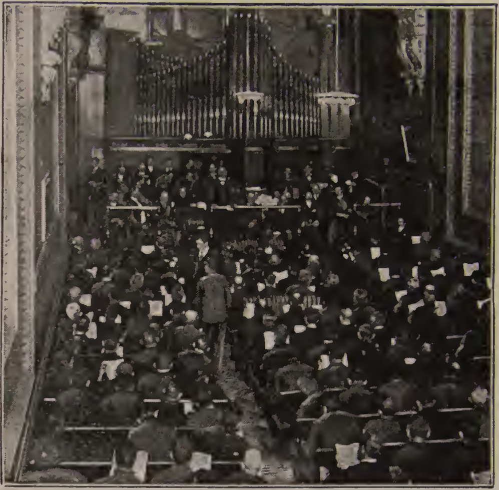
Free Baths and Renovation of Clothing One of the most ghastly features of a homeless life in the Bowery is the difficulty of keeping personally clean.

The most decent looking man, kept for two or three days without a wash or a bath, will hardly be recognized as the same man. Then when his clothes are worn out and he is obliged to wear threadbare or ragged substitutes day and night without change, his demoralization is complete. To a man who has seen better days, such an experience is absolutely maddening; and most of the poor fellows who wander into the Bowery Mission have come from homes where "Cleanliness is next to Godliness." The Mission provides free baths and laundry for these men, and a complete up-to-date fumigating plant, in which their clothing may be thoroughly cleansed and renovated while the men are bathing.

* * *

Free Labor Bureau A most practical branch of the Bowery Mission ministrations is the valuable service rendered in fitting men for employment by the purchase of necessary clothing, and the feeding and maintaining of such others as are physically out of condition to enter the field of labor.

This obligation is a national one, and we feel that it should be recognized as such. The majority of these homeless and friendless men and boys have drifted here from all parts of the Union in search of employment, and they must be fed and clothed before we dare send them out to work. A dollar put into our hands, now, will go a long way to rehabilitate some mother's boy or put some disappointed father in a fair way to earn an honest livelihood, and be a help to those depending on him for support.



THE INTERIOR OF THE MISSION

As far as our limited means would admit we have during the last few months placed over 1,700 men and boys to work on the farms and in the provincial towns of the nearby States; but there are countless thousands still thronging the streets of the metropolis, and we beg of you to aid us in returning them to where the call for labor has been, and is, so much more urgent than in this great, over-populated city.

All Money Orders, Checks, etc., should be made payable to THE CHRISTIAN HERALD, Treasurer, 92 Bible House, New York City.

DINNER TO THE HOMELESS AT THANKSGIVING AND CHRISTMAS

Help—Then Investigate The crowd of men suffering in this manner is so great, and their need so dire and urgent, that there is little opportunity for investigation. When men are absolutely homeless, and doomed to walk the streets all night in bitter winter weather, poorly clad, foot-sore, weary, and oh, so discouraged, why spend seventy-five cents of a dollar to see where the other twenty-five cents should go? If men are dying of hunger, *feed them* under circumstances like these, whether they deserve it or not, and then preach to them. There will be all the better chance of saving their souls when their bodies are freed from the maddening gnaw of hunger.

* * *

Rebuilding Shattered Homes *"When did you last write home?"* reads a placard that meets the eye upon entering the Mission, and only in the day when all secrets are revealed will it be known how many hearts these have awakened and how many families they have caused to be reunited.

For one of the most beautiful features of the Bowery Mission work is the rebuilding of shattered homes, the reconciliation of sundered hearts and the gathering together of separated families. Indeed, scarcely a day passes that the Mission does not receive an eager inquiry regarding some prodigal son or husband, and in most cases it is only a matter of time before the wanderer is restored.

On one occasion, as an acknowledgment of his restoration, a man brought with him his little motherless girl, who sang a song of praise in such a sweet and tender manner that strong men wept as they heard her.

On the Mission platform every night may be seen a man who for fifteen years was separated from his wife and children, and yet *he was found.* For several years he has lived a most exemplary and useful life, his home is rebuilt, his children are gathered around him again, and he is one of the most respected and efficient workers in the Mission.

A whole volume might be devoted to the many instances of similar character that present tangible evidence of the great work of the Bowery Mission.

Care for the Sick No one unacquainted with the exact conditions of the Bowery underworld can imagine what a large class there is who are physically incapable of working, simply for the continued lack of proper food, clothing and opportunities for cleanliness. Hundreds, too, come to us who, after having been so seriously sick as to merit a term in a hospital, have been discharged long before they were completely cured, owing to the long list of waiting, would-be patients. Countless men injured in accidents, and who require only out-door treatment, yet are unable to go back to their work, sometimes for months, and finally those suffering from chronic forms of disease, who try to fight off the dread shadow of death with fitful and futile attempts at earning a living, until they are finally *forced* to give up.

* * *

This, then, is the field, "white unto the harvest," in which the Bowery Mission is busily engaged, day and night, one year after another, and in which we invite you to take a share:

1. **Caring for homeless, penniless, starving men and boys from the country;**
2. **Snatching them from an unclean life;**
3. **Restoring them to their families;**
4. **Securing for them honest employment;**
5. **Ministering to the sick, aged and unfortunate;**
6. **Supplying bread to the hungry,**
7. **Water to the thirsty,**
8. **Work to the workless,**
9. **Hope to the hopeless, and**
10. **Shelter to those who "have not where to lay their heads."**

Is there in all the world another field for Christian activity like unto this, and do you not crave a share in this God-given work?

Saving Men by Love

The one great unfailing lever for the uplifting of fallen men is *loving kindness.* Many a hardened criminal, whom prison cells and punishments have only still further debased, has been saved by a kind word and a handshake.

The Bowery Mission preaches "Jesus Christ and him crucified." It realizes that little can be done for any man unless there is created within him a *moral purpose,* and the surest way of creating the spirit of self-reliance and self-respect, without which no true manhood is possible, is to have him infused with the spirit, the life, and the power of Christ.

DOWN AND OUT

All Money Orders, Checks, etc., should be made payable to THE CHRISTIAN HERALD, Treasurer, 92 Bible House, New York City.

An Appeal to You

It is for this grand, philanthropic and soul-saving work that we ask your kind and practical co-operation. A National Benevolence such as the Bowery Mission must necessarily look to the Nation for its resources, and we believe that this appeal for a contribution directed to you will not be in vain. The homeless, friendless, disheartened and despairing men and boys of the Bowery are not native New Yorkers, but men and boys who, until within a year, lived happily at the old homestead with father and mother, and perhaps wife; and, full of bright hopes, left their kindred to make their fortune in the great metropolis, hoping thus to lighten the domestic burden. Instead of earning a living for themselves and a surplus for the folks at home, they are stranded here, and reduced in means to such an extent that even a postage stamp is too great a luxury to be indulged in. Hence the folks at home may receive no tidings from the wanderer, for whom, on next *Thanksgiving and Christmas,* a chair may be placed at the table, in the vague hope that somehow or other he will spring a surprise on them at this holiday season. Mother is singing "Where is My Wandering Boy To-night?" father is praying for the return of his son; wife is looking daily for tidings of joy; but misfortune has overtaken the wanderer; disappointment has been his lot, and in his despair he appeals to the Old Bowery Mission, which, for over thirty years, has been to the unfortunate as the rescue cities of old—a haven of encouragement, rest and protection. SHALL WE TURN HIM AWAY? It rests with the good people of this country to decide this question, and may God graciously help us to decide it aright.

"There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." What will YOU contribute towards this work of rescue and regeneration?

REPORT

For the Year Ending September 30th, 1908.

Gospel Meetings held in the Mission	516	
" " " " " Memorial House	156	
		672
Attendance at Services:		
At Mission	150,800	
" Memorial House	3,640	
" Brotherhood Meetings	28,000	
" Sunday Evening Prayer Meetings	18,250	
		200,690
Attendance at Early Morning Breakfasts	......	176,500
Men and Boys Sheltered in Lodging Houses	8,232	
" " " " " Memorial House	14,257	
" " " " " Mission	34,625	
		57,114
Free Meals Given in Mission Kitchen	48,860	
" " " " Outside Restaurants	3,120	
" " " " Mission Services	78,000	
" " " " Early Morning Breakfasts	176,500	
" " " " Thanksgiving Dinners	1,200	
" Thanksgiving Baskets for poor Families	2,000	
" Meals Given at Christmas Dinner	1,200	
" Christmas Baskets for Poor Families	2,000	
		312,880
Employment Found for Men on Farms; at Regular Trades, and Miscellaneous Work	......	3,436
Articles of Clothing Supplied to Ill-clad Workmen	......	3,174

(Signed)

JOHN G. HALLIMOND,

Superintendent.

All Money Orders, Checks, etc., should be made payable to and addressed

THE CHRISTIAN HERALD, Treasurer,
92 Bible House, New York City.

THE PLACE WHERE
God Makes Crooked Men Straight

The BOWERY MISSION
AND
YOUNG MEN'S HOME

INCORPORATORS:
REV JOSIAH STRONG, D D
REV D J. BURRELL, D D
REV. T. DE WITT TALMAGE, D.D
MRS SARAH J BIRD
REV. C H MEAD, D D
MRS. AMELIA E BARR
REV LOUIS A BANKS, D D
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REV. JOHN HALL, D D
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REV. STEPHEN MERRITT
H. E. ROWLAND, ESQ.
REV B. FAY MILLS
LOUIS KLOPSCH

INCORPORATED A. D. 1897

The Bowery Mission

AND YOUNG MEN'S HOME

Business Office: 92 BIBLE HOUSE, NEW YORK CITY

OFFICERS
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JOHN C. EARL, FINANCIAL SECRETARY

Please Draw Checks
to Order of
THE CHRISTIAN HERALD
Treasurer

New York, Thanksgiving, 1908

Dear Friend:

If you want to enjoy a Really Happy Thanksgiving, HERE IS YOUR OPPORTUNITY.

Mrs. Sarah J. Bird, "The Mother of the Bowery." Who Gave Up Her Beautiful Home in the Country to Live Among and Minister to the Poor of the East Side.

I appeal to you, at this Holiday Season, on behalf of the poorest, the neediest, and the most forlorn class on the American Continent. I refer to the TENS OF THOUSANDS OF MEN AND BOYS who have drifted to New York in search of employment, from EVERY STATE IN THE UNION, but having failed in their quest are now STRANDED AND HOMELESS. Then all around us are POVERTY-SMITTEN FAMILIES and CROWDS OF FOREIGN IMMIGRANTS in various stages of DESTITUTION, and we must not forget the OLD MEN whose working days are over; SICK MEN for whom there is no room in the Hospitals, and the men who are HALF INSANE from the enforced lack of sleep because many of them cannot pay for the luxury of a bed oftener than once a week.

The Bowery Mission Entrance as it Looks from the Street. The View Above the Ground Floor is Hidden by the Elevated Railroad Structure.

However poor and unfortunate, there is not one among them over whom some mother's heart has not at some time tenderly yearned.

We give to NEARLY TWO THOUSAND of such men as these, a breakfast of hot coffee and rolls EVERY MORNING at one o'clock, from Thanksgiving to Easter.

ON THANKSGIVING DAY, CHRISTMAS AND NEW YEAR'S open house is kept, and meals are supplied to every homeless boy or man who enters our doors.

For POOR FAMILIES--the poorest that our agents can find--we distribute baskets containing provisions for a bountiful DINNER at home.

THE BREAD LINE—May God Help Them !

This is the one period of the year for the display of UNFETTERED, UNQUESTIONING, ALL-EMBRACING CHRISTIAN HOSPITALITY. Although some of these destitute men and boys have been foolish, thoughtless and thriftless, some even wicked, kindness shown them on these festive occasions, when thoughts of home and loved ones render them especially impressionable, has in many instances proved the turning point in their career.

Will you not take a part in this HOLY, HAPPY MINISTRY by sending a contribution, however small, if but to brighten one single life? Mrs. Bird, "the Mother of the Bowery," who has made sacrifices that elicit the admiration of countless thousands, joins me in this earnest and urgent appeal.

"Deal thy bread to the hungry . . . bring the poor that are cast out to thy house. Then shall thy light break forth as the morning, and the glory of the Lord shall be thy reward."

Very sincerely yours,

John C. Earl

Financial Secretary.

Judson Smith, D.D., Charles H. Daniels, D.D., James L. Barton, D.D., Corresponding Secretaries.
E. E. Strong, D.D., Editorial Secretary.
Frank H. Wiggin, Treasurer.
Charles E. Swett, General Agent.

American Board of Commissioners for Foreign Missions,
Congregational House.

Boston, April 22d, 1898.

Dear Friends:-

The officers of the American Board address you in the fellowship of a Christian work which is bright with promise. We record with gratitude the spiritual blessings which are in very many of our mission fields.

In a recent journey of a missionary from Salonica 130 persons decided for Christ. All through Turkey congregations are crowded and the schools are over-full. Free permission is given to tour among the villages carrying the Gospel to a stricken people. A remarkable revival has been enjoyed in Harpoot, Marash, Aintab and Oorfa. The free Church of Austria is allowed an enlarged freedom of worship. The once hated "chapel" in Mexico has become the "Church." A quiet and deep work of building has succeeded the revival in the Zulu Mission. In West Central Africa "everything is full of hope and promise."

Three and a half times more persons were received into the churches of the Marathi Mission than in any year of its history. In South China 131 were baptized and added to the three churches. The two stations in Shansi report the largest accessions in their history. The work has been actually doubling and trebling in the Foochow field, and the appeals for reinforcements are urgent. The scholars of Japan are inquiring about Christianity, while the opportunities to preach the Gospel are more than can be met. A chance letter from the Islands reports a people eager for the Bible, and the supply exhausted.

We must mention the wonderful uprising of the students in our land and their readiness to become foreign missionaries. What an appeal to our churches! It is prophetic. Nine young men and several young women stand ready to go to-day if we will send them. We have not the money. What value have dollars beside consecrated lives?

These things are some of the bright hopes which crown our work. The booklet enclosed tells a thrilling story of opportunity and need. It cannot wisely be passed by. The mission work must be saved and the workers supported. We shall trust the churches to do it speedily. The Board is in financial distress. Its missionaries are suffering and

(over)

also its missions. With most economical appropriations, our estimated expenses for the year are $650,000, or $54,000 each month. At the end of seven months the receipts are about $50,000 less than expenses.

We beg all to unite in a hearty forward movement to make this year, spiritually and financially, the best for many years. We ask all our friends to plan with us during the remaining months of the year which closes August 31st. If we can but close the year with blessing it will carry gladness to every mission and return to us with reward. We shall only be sharing the burden and work of our overburdened missionaries.

Let the enclosed intense story become a sermon in every pulpit and a call to prayer in every home! Will not every one who reads or hears feel it a privilege in helping a forward movement?

Please accept these facts of our work in the name and behalf of our missionaries, whom we serve. Faithfully yours,

C. H. DANIELS, Home Secretary.
FRANK H. WIGGIN, Treasurer,
Congregational House, Boston.
J. L. BARTON, Foreign Secretary.
E. E. STRONG, Editorial Secretary.

[JUDSON SMITH, Foreign Secretary,
absent from country.]

(Please fill out this form and send to Mr. F. H. WIGGIN, Treasurer of the American Board, Congregational House, Boston, Mass.)

$ ....

I promise to pay to the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS *(Treasurer Mr. F. H. Wiggin, Congregational House, Boston, Mass.)*

.... *Dollars*

annually for five years, with the privilege of cancellation or change at the end of any year by written notice, or*
a donation to be paid before August 31st.

Name, ...

Permanent address, Street, ...

City, ... *State,* ....

*Do you wish to pay subscription each year on April 1st, July 1st, October 1st, or January 1st? If so, please indicate which one of the four dates you prefer as time of annual payment.

....

Martha Washington Social

The Ladies of the M. E. Church of Bittertown will give a Martha Washington Social at the

School House, on

Monday Evening, February 22nd/86.

Admission, One Dime including refreshments

Proceeds for the benefit of the M. E. Church.

Come one! Come all!

By order of Committee.

journeying to heaven, to get much of Christ in their souls while here, not only for their present comfort, but believing that in the same proportion, they will enjoy the glory of heaven hereafter. There every vessel will be full; but the soul enlarged while *here*, will contain the same proportion *there*.

God be praised for the hope, the blessed hope of eternal life beyond a poor dying world. I perceive you are one of his tried ones. It is all right. I have waded through seas of sorrow, but *now* bless the Lord for all. I do believe he loves us so, that he would not lay the weight of a finger upon us, but for some special good, and to bring us to know him better. Let us realize what awaits us. How we shall sing in heaven! Live, dear friends, in anticipation of the glory to come. We ought to have to do with Jesus all the day long, and the more we have to do with him, the more we shall resemble him.

PUBLISHED BY THE
AMERICAN TRACT SOCIETY,
150 Nassau-street, New York.
No. 1.

COMFORT TO A SUFFERER.

THE cross now, the crown to-morrow. Now the bed of languishing, to-morrow the throne of Jesus. What encouragement to "fight the good fight of faith!" The body now bears the spirit down; wait till dawn of day, and the spirit will bear the body up. A few breathings more in this dull and oppressive element, then all will be health and buoyancy, strength and gladness, purity and peace; the body changed, the heart all holy. Even now the Lord is with you; but you cannot see him for the darkness of night. You walk by faith, not by sight. Yet you can say, "I know that my Redeemer liveth." He lives; he thinks upon you; he is with you; he will never leave you nor forsake you. He is a Friend, a Brother, a Lord: a Friend, to guide you by his counsel; a Brother, to sympathize with you in all your sorrow; a Lord, to defend you from all evil, and make all things work together for your good. No safety but at his side; no comfort but in his bosom; no strength but in his arm; no holiness but in his steps.

It is my wish to encourage all that are

FAITHFULNESS.

On one occasion, the late excellent Rev. Charles Simeon was summoned to the dying bed of a brother. Entering the room, his relative extended his hand to him, and with deep emotion said, "I am dying, and you never warned me of the state I was in, and of the danger to which I was exposed from neglecting the salvation of my soul!" "Nay, my brother," replied Mr. Simeon, "I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in my letters." "Yes," exclaimed the dying man, "you did; but that was not enough. You never came to me, closed the door, and took me by the collar of my coat, and told me that I was unconverted, and that, if I died in that state, I should be lost. And now I am dying, and, but for God's grace, I might have been for ever undone!" It is said that this affecting scene made an ineffaceable impression on Mr. Simeon's mind.

AMERICAN TRACT SOCIETY,
150 Nassau-street, New York.
No. 5.

EARNESTNESS.

The late Rev. Rowland Hill, in once addressing the people of Wotton, raising himself, exclaimed, "Because I am in earnest, men call me an enthusiast. When I first came into this part of the country, I was walking on yonder hill, and saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud, that I was heard in the town below, at a distance of near a mile; help came, and rescued two of the sufferers. No one called me an enthusiast *then*; and when I see eternal destruction ready to fall on poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast *now?* No, sinner, I am no enthusiast in so doing: and I call on thee aloud to fly for refuge to the hope set before thee in the Gospel."

Christian reader, are *you* faithful? Are *you* earnest—in season and out of season? Were you called to give account of your stewardship, could you say, "I am pure from the blood of all men?" Acts 26:26.

say to God, 'I profaned thy holy name *because* I was in the daily habit of doing it?' No man is forced to form a bad habit. To persist in any course of wrong-doing only adds to our guilt."

"I see that I have done wrong, sir: will you pardon me?" "I am glad to hear this frank confession," and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found him a merciful God, slow to anger, and ready to forgive, and if you seek him through faith in Christ Jesus, forsaking every sin, you shall find mercy too."

"Accept my thanks, sir, both for the matter and the manner of your reproof. I will never swear again, nor take the name of the Lord in vain." "A good resolution, if made in humble dependence on the grace of the Holy Spirit of God, for help and strength. Farewell."

AMERICAN TRACT SOCIETY,
150 Nassau-street, New York.
No. 6.

A BAD HABIT.

A GENTLEMAN cast a mild look of reproof on a young man who had taken the name of God in vain. "I am sorry, sir," said the young man, "that I have wounded your feelings by any word I have spoken." "I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my Benefactor and Friend, to whom I owe every blessing, I am jealous of the honor of God."

"I spoke, sir, without thought. I meant no harm." "I believe it, my young friend; but your Creator requires you to be thoughtful of his honor, and of your duty to him. As thoughtlessness cannot justify, neither can it be an excuse for any sin."

The young man looked serious, and said, "I admit that the use of profane language is neither necessary nor right; yet you must make some allowance, as it is the mere result of habit." "This plea is not better than the other. Can you

When God is about to enrich men with heavenly blessings, he has often to take away from them engrossing earthly possessions.

There are three things we should continually keep in view, namely, what we once were, what we now are, and what we shall be hereafter.

The body might as soon thrive in a fever, as the soul prosper when in a flame with contention and strife.

The infirmities of saints are recorded in the word for our humbling and warning, and their graces for our imitation and encouragement.

Let us not delude ourselves; this is a fundamental truth: they who are not made saints in this day of grace, shall not be saints in the day of glory.

The proof that we believe in the reality of religion is, that we walk in the power of it.

It is well said, that though faith justifies us, yet works must justify our faith.

Man's religion begins by enjoining worship. God's by preparing the worshipper.

AMERICAN TRACT SOCIETY,
150 Nassau-street, New York.
No. 7.

GLEANINGS.

Remember to have no quarrel with any one but thyself.

It is the proper office of faith to believe what thou seest not, and the reward of faith to see what thou hast believed.

Troubles are in God's catalogue of mercies.

Heaven is your home, therefore think about it; tribulation is your lot, therefore daily expect it.

If I have faith in Christ, I shall love him; and if I love him, I shall keep his commandments. If I do not keep his commandments, I do not love him; and if I do not love him, I do not believe in him.

Many have withstood the frowns of the world, but its smiles and caresses have hugged them to death.

Unless I see something beyond the grave worth dying for, there is nothing on this side worth living for.

Afflictions are God's hired laborers, to break the clods and plough the land.

As the sun cannot be seen but by its own light; so neither can God be savingly known but by his own revealing.

mother. The man broke into tears of grief. Yes, his mother had in years gone by taught him these words, and had also knelt by his side in prayer to God. Since then he had been a wanderer by sea and land; but the memory of her faith and love moved his heart. The appeals now made to him were blessed by the Spirit of God in bringing this prodigal to Christ with sincere faith, and with true penitence for his sins. His life was spared, and he lived to prove the reality of his conversion.

Mothers, fathers, what recollections will your children have of your example and instructions, when you have been long laid in the grave?

Sons and daughters of pious parents, does the case of this sailor awaken the memory of former days? If conscience accuse you, turn to God without delay, and seek forgiveness through Jesus Christ, that you may meet your father and mother in heaven.

AMERICAN TRACT SOCIETY,
150 Nassau-street, New York.
No. 26.

THE SAILOR AND HIS PRAYING MOTHER.

A CHAPLAIN to seamen, at an American port, was called, in the course of his duty, to visit a sailor who appeared to be near death. He spoke kindly to the man upon the state of his soul, and directed him to cast himself on Jesus Christ, the Saviour of sinners. With an oath, the sick man bade him begone. The chaplain then told him that he must be faithful to him, for if he died impenitent his soul would be lost for ever. The man was now sullen and silent, and pretended to fall asleep. The visit was repeated more than once, with similar ill-success. At length the chaplain, suspecting that the sailor was a native of North Britain, repeated a verse of the old version of the Psalms still in use in Scotland:

Such pity as a father hath
  Unto his children dear,
Like pity shows the Lord to such
  As worship him in fear.

Tears started into the sailor's eyes as he listened to these words. The chaplain asked him if he had not had a pious

Leaflets · of · the · Law · of · Kindness

LITTLE MARY.

Some thought little Mary a very good little girl; but had they seen her at all times as I had, how sadly changed their opinion would have been! She had a proud, high temper, that would not bear rebuke, and that made her sometimes say very naughty words, and then her bright face looked black and ugly. She did not always know what was right to do, or what was wrong; and one day, when she was reproved, instead of thanking the kind friend who wished to see her grow up wise and good, she was very angry, and said: "I shall do as I like—she shan't reprove me—I know as well as she;" and many more naughty words that I am ashamed to repeat; and then she tossed her head, and looked very bold and wicked. But though she said to herself over and over again that she was right, and all who joined in blaming her were wrong, she was not at all happy, and felt a kind of shame when any one looked at her; so she thought she would steal out all alone to the open fields, and vent her anger in her own bitter thoughts. At first, little Mary was too busy with her bad passion to look at anything around her; but when she did open her eyes, she could not but exclaim, "Oh, how lovely!" There was the sinking sun pouring a flood of radiant glory over the bright world, and turning the little brooklet, sparkling and bubbling on in ever fresh delight, to a stream of liquid gold; and the quivering leaflets, too, all burnished and glittering, dancing and laughing in the joy of that bright beam; and there were the primrose and violet, fair eyes of earth, smiling up with such sweet reproachful gaze into her bad face; and the little birds fluttering on gladsome wing, and warbling as if no song of earth could tell of half the love and joy they know.

Oh, beautiful earth! One scene of peace, and love, and joy; and then a little voice whispered, "With one ugly thing in it." Then there was a sigh, for little Mary knew that that one ugly thing was her wicked angry heart. And then little Mary thought she heard her mother's sweet gentle voice saying, as she had said the night before, when bending softly over her little cot, "He took them up in his arms, and blessed them, and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Of *such* is the kingdom of heaven. Then little Mary knew she was not worthy even to be a little child, for there were none such as she in the kingdom of heaven; and little Mary sank on the green sward, and put her face in her hands, and her hands in the very dust, and wept and prayed to the good Lord Jesus, who is brighter than the sun, and purer than the stream, and fairer than the flowers, and higher than the stars of heaven, to look with pity on wicked little Mary, and take away her bad heart, and make her holy as the angels, and fitted for the kingdom of heaven. The good Lord Jesus hears all little children that pray to him with an earnest heart; so when little Mary bounded in, and thanked and kissed her good, kind friend, who had reproved her for doing wrong, who was so happy as she?"

Little child, now would'st thou be
From all evil tempers free,
Come to Jesus, he alone,
Who did for thy sins atone,
Can give thee a holy heart,
Make thee other than thou art.

MARY.

Maynard's S. S. Echo.

APPENDIX No. 2.

301. Bradbury's Golden Chain, p. 11.

OH, come to the Sunday School with me,
Where sweetly the hours will pass away;
Oh, come with a footstep light and free,
And make no delay, make no delay.
Around and about us true happiness floats,
While voices that love us breathe out their soft notes;
No place is so pleasant, so happy and free,
As the dear Sunday School, for you and for me.
CHO. [Repeat first four lines.]

2 We 've teachers and scholars kind and true;
We 've plenty of books, both old and new;
We read and we sing, and join in prayer,
'T is sweet to be there, sweet to be there.
Around and about us true happiness floats, &c.
CHO. [Repeat first four lines of first verse.]

302. Bradbury's Golden Chain, p. 76.

WE are joyously voyaging over the main,
Bound for the evergreen shore,
Whose inhabitants never of sickness complain,
And never see death any more.

CHO.—Then let the hurricane roar,
It will the sooner be o'er;
‖: We will weather the blast, and will land at last
Safe on the evergreen shore. :‖

2 We have nothing to fear from the wind and the wave,
Under our Saviour's command;
And our hearts in the midst of the dangers are brave;
For Jesus will bring us to land. CHO.

3 Both the winds and the waves our Commander controls;
Nothing can baffle his skill;
And his voice when the thundering hurricane rolls,
Can make the loud tempest be still. Cho.

4 Let the high heaving billow and mountainous wave,
Fearfully overhead break;
There is one by our side that can comfort and save—
There 's one who will never forsake. Cho.

5 Let the vessel be wrecked on the rock, or the shoal,
Sink to be seen never more;
He will bear, none the less, every passenger soul,
Safe, safe to the evergreen shore. Cho.

303. Bradbury's Golden Chain, p. 88.

THERE' s a light in the window for thee, brother,
There 's a light in the window for thee;
A dear one has moved to the mansions above,
There 's a light in the window for thee.

Cho.—A mansion in heaven we see,
And a light in the window for thee;
A mansion in heaven we see,
And a light in the window for thee.

2 There 's a crown, and a robe, and a palm, brother,
When from toil and from care you are free;
The Saviour has gone to prepare you a home,
With a light in the window for thee. Cho.

3 O watch, and be faithful, and pray, brother,
All your journey o'er life's troubled sea,
Though afflictions assail you, and storms beat severe,
There 's a light in the window for thee. Cho.

4 Then on, perseveringly on, brother,
Till from conflict and suffering free,
Bright angels now beckon you over the stream,
There 's a light in the window for thee. Cho.

"A Light in a Dark Place"

CASH CONTRIBUTION BLANK

To the Bowery Mission Rescue Work

Under the Direction of The Christian Herald,
92 BIBLE HOUSE, NEW YORK

Find herewith .... Dollars, as a contribution to the Bowery Mission Rescue Work and Bread Line.

Town .... Name ....

State .... Street ....

Every Contribution, however small, will be acknowledged in the columns of The Christian Herald, and also by mail, whenever the contribution exceeds One Dollar.

"Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."
"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."
"There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

[OVER]

"The Place Where God Makes Crooked Men Straight."

DEAR FRIEND:—The "half has not been told" in the enclosed pamphlet. We are sure that our appeal will find a ready response in the generous hearts of the good people of this country, who will thus again demonstrate that in every time of real need they respond, without regard to creed, color, nationality, or distance.

May the **blessing of our Heavenly Father** rest upon every remittance, **upon all who contribute,** and upon all who are ministered unto in the Bowery Mission.

Please address all contributions and inquiries to the **Bowery Mission Rescue Work,** under the direction of **THE CHRISTIAN HERALD, 92 Bible House, New York City.**

[OVER]

The Bowery Mission

And Young Men's Home

Under the direction of The Christian Herald

92 Bible House

New York City

"TEACH · ME · THY · WAY · O · LORD · AND · LEAD · ME · IN · A · PLAIN · PATH"

OUR FATHER IN HEAVEN.

"Our Father which art in heaven, hallowed be thy name."—MATT. vi. 9.

"One is your Father, which is in heaven."—MATT. xxiii 9.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—ROM. viii. 15.

To be read—**Matt. vii. 7–11; 1 Kings viii. 22–30.**

OUR Father who art in heaven,
Glory to thy name be given!
Thou who holdest sea and land
In the hollow of thine hand,
Yet makest sinful man thy care,
And listenest to his feeble prayer—
Glory to thy name be given,
Our Father who art in heaven!

BULLETIN FOR DECEMBER, 1908

The National League for the Civic Education of Women

Office: 222 Madison Avenue, New York

FIRST LECTURE

Dec. 4. Universal Suffrage for Women

By REV. LYMAN ABBOTT, D.D.

RICHARD WATSON GILDER, Presiding

PRES. NICHOLAS MURRAY BUTLER will make a short address.

To be held Friday Afternoon, December 4th, at 2 p.m., at the Berkeley Theatre, 21 West 44th Street.

FIRST INFORMAL TALK

Dec. 11. Woman and the Ballot

By MISS KATHERINE E. CONWAY

To be held Friday Afternoon, December 11th, at 2 p.m., at 1425 Broadway, in the Metropolitan Opera House Building.

SECOND LECTURE

Dec. 18. The College Woman, Higher Education and the Ballot

By MRS. A. J. GEORGE

To be held Friday Afternoon, December 18th, at 2 p.m., at the Berkeley Theatre, 21 West 44th Street.

TERMS—Free to members of the League; to non-members, admission, fifty cents reserved seat, one dollar

TICKETS—Now on sale, Berkeley Theatre; Tyson's, 1122 Broadway, near 26th Street; and at 222 Madison Avenue

(OVER)

Other Lectures and Informal Talks by

WILLIAM D. GUTHRIE, Esq.
REV. DR. SILVERMAN
MRS. IDA VOSE WOODBURY
MISS MARGARET DELAND
MRS. ANNA NATHAN MEYER
MRS. C. F. CORBIN
MRS. MABEL KALBFLEISCH
MRS. WINSLOW CRANNELL
MRS. ROBERT ERSKINE ELY
DR. MAX G. SCHLAPP
MR. F. R. FREECE
MR. GEORGE JONES
REV. HOWARD DUFFIELD, D.D.
and others

Subjects of Lectures

The Constitution
Woman and the Vote
The Change of the Feminine Ideal
Women's Legal Rights in New York State
Women's Opportunities and Vocations Without the Ballot
The College Woman, Higher Education and the Ballot
Women and the Child Labor Investigation
Woman Suffrage in Utah
Woman Suffrage in Colorado, Wyoming, and Idaho
Social Unrest—How Women May Adjust That Force for Good
A Review of the Legal Attitude Toward Women in the Past
The Citizenship of Women in the United States To-day
and others

Subject to Change Without Further Notice

8

Hon. WILLIAM H. SEWARD, Peterboro, March 13, 1855.

My dear Sir,

For nearly a quarter of a century, I have followed you with deep interest. Your catholic and philanthropic spirit, having a remarkably vigorous and very highly cultivated intellect to serve its generous and elevated purposes, fully justified my large expectations from you. If they have not all been realized, nevertheless many of them have been; and not a few of them most abundantly and delightfully. There are passages in your life of great beauty—of great power—of true sublimity. Were I to single out the one, which most exalted you in my esteem, it would be the identification of yourself with the loathed and execrated William Freeman. Nothing short of a high-souled devotion to the cause of justice can account for that unpopular and self-denying identification.

I have read your late Speech on the Fugitive slave Act. It is emphatically an intellectual Speech. But, if I may say it, without appearing egotistical, it does not, in all respects, come up to my expectations of what would fall from you on such an occasion. The newspapers said so much in praise of it, that I hoped to find you had taken a much higher than your former ground on slavery. But it is much lower than that, which I had supposed you to occupy. I was aware, that you denied to the Federal Government all right to meddle with slavery, except where it has exclusive jurisdiction. But it turns out, that, even there, you allow it scarce the shadow of such a right. You would not have slavery abolished in the District of Columbia, unless the people of the District are willing; and unless, also, the masters are paid "full compensation" for their slaves. A right, clogged with such conditions, is no right.

Honors and reproaches are liberally bestowed upon you for being an abolitionist. But there is, surely, very little reason in such bestowal, if the Speech in question may be relied on to prove the extent of what you would have done toward abolishing slavery. Again, the South, ever and anon, betrays her fears of you. But, very certainly, she need not fear you, if you propose no greater disturbance of her cherished "institution" than this Speech indicates. Nor, indeed, has she any thing to fear from the mass of abolitionists—for their standard of antislavery action is but little, if any, higher than yours; and, among all their favorites and heroes, there is not one, who enjoys so much of their confidence and admiration, as you do.

Why is it, my dear Sir, that you are willing to go only so short a distance, in the way of delivering the slave? Pardon me for saying, that it seems to be because

1st. Of your false views of law.

2d. Of your false views of human rights.

3d. Of your false views of the province of civil government.

The piratical rules, by which your brother is held in slavery, you dignify with the name of law, and clothe with the obligations and sacredness of law:—and, of course, so long, as you confound these rules with law, you will not consent to trample them under foot, nor to make any very stern demand for the deliverance of their victim. If, instead of regarding law as the protector, and not the destroyer, of rights, your ideal of it is so low, that even the commission of the highest possible crime against man, and the total annihilation of his rights, you can recognize to be law—it necessarily follows, that, with you, there is no glorious and withering majesty of law, before which to arraign slavery, and no mighty voice of law to call for its abrogation.

But your apprehensions of human rights are not less defective than your apprehensions of law. Instead of interpreting constitutions and statutes in the light of human rights, you interpret human rights in the light of constitutions and statutes. You exalt human decrees above human nature: and when they come in collision with each other, it is human nature, that you would have give way, and human decrees, that you would have triumph. The absoluteness of human rights seems to have no place in your conceptions of them. You fall in with the popular notion of subjecting them to conditions—and such degrading and annihilating conditions, as you would scarcely be willing to subject the rights of a dog to. Although man was made but "a little lower than the angels, and crowned with glory and honor", you, nevertheless, claim not one absolute right for him. You admit the enactment, which sweeps away all his rights, to be law—valid law. Alas, nothing is held cheaper than human rights!—nothing is more trifled with than sacred manhood! You would scout the legislation, which declares a stone to be wood, or a horse to be a hog. But the legislation, which sinks man into a chattel—immortality into a commodity—commands your respect and obedience. The simple fact, that it is legislation, outweighs, in your esteem, its infinite absurdity, its infinite insult, and its infinite blasphemy.

That you should be as wide of the truth, in respect to the province of Government, as you are, in respect to law and human rights, is but what might be expected. The only office of Government is to protect, in all the fulness of human rights, every one of its subjects. But you seem to concur with the doctrine of the Supreme Court of the U. States, that Government is competent to do whatsoever it will with its subjects—even to the making slaves of them. Not, indeed, that you would have Government do so—but, that, in its doing so, you would still recognize and obey it as Government. In the case of Strader and others against Graham, that Court says, in defence of reducing freemen to slaves, that a State "has an undoubted right to determine the *status*, or domestic and social condition of the persons domiciled within its territory".

The least right, of which the least of its subjects is robbed, Government should promptly and unconditionally restore. But you allow it to witness unmoved the greatest crime, and to leave unredressed the greatest wrong. You allow it to do so, in the present case, because you recognize a higher power than Government behind the Government. This higher power, to which you would have Government bow—and to which, indeed, you bow—is, strange to say, the criminal himself. You consent, that Government should emancipate the slaves of the District of Columbia, provided this criminal—this higher power—in other words, the people of the District—are willing. That is, you consent, that Government shall do its duty—its absolute and most commanding duty—whenever they, who are least willing it shall do it, shall give their consent. I admit, that you would promote their willingness by paying them money. But this only makes the matter worse. Government is ever to act upon its own consent—never upon that of another—least of all, upon the bribed consent of another. Let me not be misapprehended, at this point. I would myself have the nation share with the slaveholder in his loss by emancipation—for the nation has encouraged slaveholding, and sought to profit by it. Nevertheless, emancipation, being an absolute duty, is to be granted, free of all conditions. Whether the slaveholder shall receive money, is a question wholly foreign to the duty of emancipation. That duty is to be discharged, whatever may, or may not, follow it.

That you would not have slavery abolished in the States, without "compensation for damages", is not at all strange, since you attach a similar condition to its abolition in the District of Columbia. Nor, since you virtually deny to the Federal Government an unconditional right to abolish slavery, even where it has exclusive jurisdiction, is it at all strange, that you deny, that it has any legitimate concern with slavery in the States.

I need not say, that the Federal Constitution leaves the whole system of American slavery in the hands of the Federal Government. You will yourself admit, that it is not its words, but only their proslavery construction, which teach the contrary. But, whatever this instrument in this respect, it will have but one interpretation among us, by the time the Federal Government has got heart enough to abolish all slavery within its exclusive jurisdiction:—and that interpretation will accord to it ample power over all American slavery. More than this—the day is not distant, when the Governments of Christendom will agree in regarding slaveholders as *hostes humani generis*—as outlaws, whom they are at liberty to pursue, if need be, across both State lines and Constitutional lines, even as they now pursue pirates, into whatever sea, or lurking-place.

I wonder, my dear Sir, that your self-respect does not forbid your submission to the popular idea, that it lies within the power of Government, as Government, to enslave men. I wonder at your virtual admission, that your own most essential and holy rights, instead of being inherent and absolute, stand but in the concessions and grace of Government. How can you tolerate a doctrine, which would clothe with the name and reverence of law the enslavement of yourself, and wife, and children? I know your hatred of slavery—and that you will say, that a law to enslave men is a bad law. My answer is, that it is no law. I know, that you will say, that such a law should be repealed. My answer is, that it should be trodden under foot.

But we are all apt to deceive ourselves:—and it is possible, that you deceive yourself, when you suppose, that you really regard slavery as law—as law too, which is so sacred and obligatory, as not to be repealable, save on conditions, that are well nigh impossible. Perhaps, after all, were it proposed to make men of Saxon, instead of African, blood the victims of slavery, you would be among the very first to scout the idea of law for the outrage. I think you would be. I think, that, in such case, you would sooner countenance the idea of a law for murder—murder being a less wrong than slavery, as you yourself would decide, were you called on to choose, which should be the fate of your children.

In a former part of my letter, I attributed the superficial character of your antislavery to your erroneous views of law, and human rights, and civil government. But, perhaps, it is only in connexion with *negro* slavery, that you entertain these views. Perhaps, it is only because our slaves are of African blood, that you, who trust, that you are purged of the foul and accursed spirit of caste, can be so patient under their wrongs, and can consent to the interposition of well nigh insurmountable obstacles in the way of the removal of these wrongs. I must believe, that, were a portion of our white brethren to become slaves, you would be exceeded by none, in demanding their instant and unconditional liberty. One thing I most certainly know, and so do you, that were you to propose, or to tolerate, any delay, or any conditions in that case, you would never again be re-elected to the Senate. Your popularity would be all gone—gone forever.

Alas, my deeply insulted black brother! And what is far more lamentable than your insults is, that you, my poor black brother, still hope for help from those, who mean to be, and who believe themselves to be, your friends, and whom you believe to be your friends, but who, nevertheless, make these deeply insulting distinctions against you! May God dispel your delusion. Man cannot. I have, often, seen, and with anguish, that it is too stubborn to yield to the power of man.

The speedy and bloodless end of American slavery is the desire of your heart, as well as of my own. But to seek to accomplish this object by such slender means, as you rely on, is as vain, as to angle for leviathan with childrens' pin-hooks. The power of truth and honesty can alone suffice to overthrow such a deep-rooted, wide-spread, and mighty evil, as is that, which we contend against. But there is no truth in the doctrine, that slavery, which is the most rampant and guilty enemy of law, is itself law. Nor is there honesty in the doctrine—for no one will admit the doctrine, when it is turned against himself, and his own neck is claimed for the yoke of slavery. But strong as is our enemy, our victory, nevertheless, would be sure and easy, would we but consent to discard our superficial and politic expedients, and to call to our aid the weapons of simple truth and simple honesty. Wielding these effective weapons, we could not fail to make a lodgment in the conscience of the slaveholder; nor fail of that inspiring self-respect, which is another powerful element of success; nor fail of what is more than all else—the Divine blessing.

But I must close. Think not, my dear Sir, that I would ignore, or underrate, your services for the slave. You have often uttered good and brave words for him:—very good and very brave, considering how trammeled you are by your connexion with a party, which, if only because it is a national party, must, necessarily, be proslavery. When I ask you to do better things for the slave than you have done, I, notwithstanding, cheerfully and gratefully, acknowledge what you have done for him. I own, that you stand, as an antislavery man, very far above most of our statesmen. But I would have you stand still farther above them. Rejoicing, that you are on comparatively high ground, I, nevertheless, using words of the sacred Book, would say to you affectionately: "Friend, go up higher."

Respectfully and cordially yours,

GERRIT SMITH.

THE LEAGUE
FOR THE CIVIC EDUCATION OF WOMEN

has been formed for the purpose of giving the women of the State the best possible means of obtaining information bearing on their rights, responsibilities, and economic position in the community. Its main object for the present will be to show the efforts and proposals of the Woman Suffragists, to make clear the reasons urged against the movement by those actively opposing it, and to endeavor to get from the silent woman an expression of her opinion, the importance of which can scarcely be overestimated. It must not be supposed, however, that the purpose of the League is confined to the question of Woman Suffrage. It hopes to give the most ample means for education and enlightenment on all questions affecting the political, economic, and social position of woman in the community.

METHODS

As the purpose of the League is educational, the work to be undertaken will consist of series of lectures by the *best* lecturers obtainable, at the Berkeley Lyceum and Cooper Union, by disseminating literature, by recommending speakers for lectures and debates given under the auspices of Woman's Clubs, at private meetings or by Settlement Workers, etc. There will be bureaus of information, statistics, press clippings, legislation, etc. In short no means will be omitted which will tend to show the women of the State the *truth*, to permit them to gain full information on these questions, and to impress them with the importance of their decisions.

MEMBERSHIP

Membership is open to all men and women on payment of annual dues. Dues received before October 1 will place your name on the list of charter members.

MEMBERSHIP DUES

A Member, dues $1.00 a year, including lectures.

An Associate Member, dues $3.00 a year, including lectures and pamphlets.

A Sustaining Member, dues $5.00 a year, including pamphlets, lectures and reserved seat.

A Maintenance Member, dues $25.00 a year, including all other privileges and Special Instruction Classes.

Special Membership, Friday and Saturday evenings, open only to teachers and to persons engaged professionally in philanthropic work. Dues 50 cents a year, including lectures.

Send dues to Mrs. Emil Kuichling, Treasurer, 222 Madison Avenue.

ANNOUNCEMENT OF LECTURES

Announcement of lectures, (beginning in the Fall) will be sent to all members.

INFORMATION BUREAU

222 Madison Avenue

An Information Bureau will be open from 10 to 11 a.m. until June 20, 1908. Will reopen September 15, 1908, and remain open until April 1, 1909.

……

Subscription to Membership
in the
LEAGUE FOR THE CIVIC EDUCATION OF WOMEN

To the Chairman of the Membership Committee

Dear Madam

Please enter my name as of the League for the Civic Education of Women, and find enclosed check to the amount of $

A Member . .	$1.00 a year
An Associate Member .	3.00 a year
A Sustaining Member .	5.00 a year
A Maintenance Member	25.00 a year
Special Membership .	.50 a year

Name

Address

Cheques may be drawn to the order of the League for the Civic Education of Women

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Mrs. William A. Putnam
Mrs. Samuel Untermyer

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ALPHA GAMMA UNION

EXHIBITION.

Your Company is respectfully requested

AT THE

COLLEGE CHAPEL,

TUESDAY EVENING, JAN. 19, 8 1-2 O'CLOCK.

T. H. HURD, } Committee.
H. F. TEMPLE. }

☞ PLEASE PRESENT THIS AT THE DOOR.

PROGRAMME.

Institutions and Man,...............T. H. Hurd,.................. *Galesbury.*

Triumphs of Error,................H. C. Foote,..................... *Lewiston.*

Dispute—Resolved, That a democratic form of Government is not adapted to Human Nature.

Affirmative—E. N. Lewis, *Lisbon.* | Negative—A. Dentan, *Galesburg.*

The Present Age,..................L. F. Gaylord,.............. *Farmington.*

The Freeman's Ark,................C. H. Bryant,.................. *Princeton.*

The Love of Power,................M. D. Temple,.................... *Chicago.*

Drama.—.....................R. B. Guild,........... *West Halifax, Vt.*

Scene 1st.—*Farm House in Conn.*
Scene 2nd—*Street in Mississippi.*
Scene 3rd—*Hotel in Mississippi.*
Scene 4th—*Private Room in Miss.*
Scene 5th—*Public Hall.*
Scene 6th—*Private House.*
Scene 7th—*Log House—Prison.*
Scene 8th—*Hotel.*

Dramatis Personae.

John Nicholas.............................J. L. King,
Harry his Son,.................................R. B. Guild,
Pete, friend to Harry,.........................G. H. Beecher,
Driver,.....................................P. C. Royce,
Negro,...M. C. Hazard,
Bill Stykes,...................................W. C. Day,
Tom Jones,.....................................H. F. Temple,
Van Fleet,.....................................G. A. Clark.

Audience, Mob, &c.

The Class of Nineteen Twenty-four

Overbrook Rural High School

invites you to its

Commencement Exercises

Wednesday evening, May Twenty-first

Memorial Hall

CLASS ROLL

FLORENCE ANDERSON
LEATHA ANDERSON
THELMA ALLEN
CLARA BUTEL
BESSIE BROWN
BERTHA COLEMAN
FRANK GARRETT
CLIFFORD GLOSS
MABLE HAUS
ARTHUR HOOPES
PEARL JONES
BESSIE LUTZ
ORVILLE MICHAEL
EDWARD McCLINTOCK
LAVETA MADDEN
HAZEL RUKES
LUCILE RADCLIFFE
CLARENCE RADCLIFFE
WILLARD TOPPING
LORNA TYNER
CLARENCE WISCOMBE
NELLIE YOUNG
MACK YOUNG

MOTTO: "OUT OF SCHOOL LIFE; INTO LIFE'S SCHOOL"

FLOWER: YELLOW NARCISSUS

COLORS: YELLOW AND WHITE

HILLSDALE.

Class Day.

'76.

Monday, June 12, 1876.

President—L. M. GATES.

Marshal—R. L. STILLMAN.

F. Sands, Printer.

Motto, "GRADATIM."

Chor
Then tarry, oh, classmates, ere bidding farewell,
Tarry to sing a sweet parting strain,
And forever, and forever may blest memories' holy spell
Brighten the paths to-day dividing.

Hearts are beating quickly now, joys about us gayly throng,
Hope's glowing sky is arching o'er us;
May we keep our hearts as pure and our purposes as strong,
Through all the future spreads before us.
Chorus—Then tarry, &c.

May the class of seventy-six always follow duty's call,
Striving through life with brave endeavor,
And together gladly meet after evening shadows fall,
Meet ne'er to part again forever.
Chorus—Then tarry, &c.

CLASS SONG.

ORIGINAL.

College days are over, friends, but the hours together spent
Since first we gave each other greeting,
With our brightest hopes and memories forever will be blent,
While all the coming years are fleeting.

Chorus—
Then tarry, oh, classmates, ere bidding farewell,
Tarry to sing a sweet parting strain,
And forever, and forever may blest memories' holy spell
Brighten the paths to-day dividing.

Hearts are beating quickly now, joys about us gayly throng,
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May we keep our hearts as pure and our purposes as strong,
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Chorus—Then tarry, &c.

May the class of seventy-six always follow duty's call,
Striving through life with brave endeavor,
And together gladly meet after evening shadows fall,
Meet ne'er to part again forever.
Chorus—Then tarry, &c.

Order of Exercises.

Monday. June 12, 9 A. M.

—*Music.*—

PRAYER.

—*Music.*—

Poem—Under-currents,
ALICE D. SANDBORN.

Address to Under-graduates, J. A. WEITZ.

Music—Jolly Fellows Galop.—*Beyer.*

Essay—Discontent, LOU PHILLIPS

Past, Present and Future, HATTIE BUTLER.

Music.—Medley.—*Schacht.*

Oration—"Gradatim,' CYRUS CLINE.

Farewell, L. M. GATES.

Music.—Waltz.—*Strauss.*

Address, Prof. J. S. COPP.

CLASS SONG.

Programme.

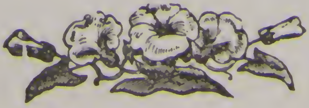
Tuesday, June 13th, 4 P. M.,

PROCESSION TO MONUMENT.

Music.—Chain of Flowers.—*Lamotte.*

Address,	F. L. Durgin.
The Monument,	Prof. Dunn.

Music.—March.—*Halevy.*



SMITH & LAMBERT'S ORCHESTRA.

PER ASPERA AD ASTRA.

LITERARY EXERCISES

—OF THE—

GERMANAE SODALES

SOCIETY,

HILLSDALE COLLEGE,

MICHIGAN.

Standard Print.

PROGRAMME.

Monday Evening, Sept. 28, 1874.

MUSIC.

Recitation—Hagar in the Wilderness,
MARY BUCK.
Eulogy—La Fayette, MILLIE BODWELL.
Reading—The Rag Picker, NETTIE SAMM.
Phunneyghrammes, MAGGIE RICHARDS.

MUSIC.

Recitation—Haunted Houses, NELLIE BREWER.
Essay—For What are we Living?
EMMA WALTERS.

Special Discussion.

RESOLVED—That the Annual Prize Contests of our Literary Societies are Beneficial to the Members.

Neg.—ROSE MCGEE. Aff.—V. ACHSAH HOFFMAN.

MUSIC.

Invective— MERCY WRIGHT.
Political Harangue, CARLIE LELAND.
Paper—Die Gemeinverstandlich Grillenfanger,
NELLIE DUNN.
Oration—Sour Grapes, DELLA BEERS.
Critique— DELLA BEERS.

MUSIC.

Musical Director—MAY HEWITT.

OFFICERS:

President—HATTIE E. BUTLER.
Vice Pres.—CARLIE LELAND.
Rec. Sec.—IDA O. PHILLIPS.
Cor. Sec.—MAGGIE RICHARDS.
Marshal—ELLA KNAPP.

WHITESTOWN SEMINARY.

Anniversary Exercises.

1864.

Roberts, Book and Job Printer, 60 Genesee Street, Utica.

Prize Declamation and Recitation of Poetry.

Wednesday Evening, June 22d.

PRAYER.

MUSIC.

1. Extract from Beecher,.................... v. g. ...H. N. Brown, Whitesboro.
2. *Extract*—Anonymous,.................... v. g. ...H. J. Cookinham, Prospect.
3. Recitation –"The Great Republic is no more."—
   London Times. W. Oland Bourne prize Miss L. B. Cauldwell, Whitestown.
4. Recitation—The Day of Trial shall come alike to
   All.—N. P. Willis,....... ....Miss A. C. Kingsley, Yorkville.

MUSIC.

5. Extract from Trimble,.............. v. g. .G. H. Demarest, Patterson, N. J.
6. Extract from Chapin,............... v. g. ....W. H. De Shon, Whitesboro.
7. Recitation—God Bless our Volunteers.—W. H.
   Bushnell,.................. ....Miss Clara Myers, Mohawk.
8. Recitation—What is the Use?—E. E. Ellsworth,
   Miss Mary Nichols, Flat Creek.
9. Extract from Pollok,..................... v. g. ...D. E. Ellis, Oriskany.

MUSIC.

10. Extract from Hugo...... .... v. g. ...D. E. Finks, New Berlin.
11. Recitation—Anglo-Saxon Whittling. - Anonymous,
    Miss C. R. Payne. Mohawk.
12. Extract from Burritt,................. v. g. ...Frederic Gates, Frankfort.
13. Extract from Meagher,... fir. prize. u. b. ...W. A. Matteson, Litchfield.

MUSIC.

14. Extract from Meagher.................. u. b. ....J. E. Matteson, Litchfield.
15. Extract from Corwin,.... 2nd prize v. g. ...H. M. Mereness, Martinsburg.
16. Extract from Headley,.............. v. g. .....J. G. Merriman, Oriskany.
17. Extract from Phillips,................ v. g. Henry Robinson. Sherburne.

MUSIC.

The two prizes for excellence in Declamation, and the prize for excellence in Recitation of Poetry, are gifts of citizens of Whitesboro.

ESSAYS AND ORATIONS.

Thursday Morning, June 23d.

PRAYER.

MUSIC.

1. Oration—"Whatever is, is Right," U. L. . . K. P. Crandall, Babcock Hill.
2. Essay—Whither shall our Lives Lead? . . . . Miss F. A. Fitch, Eaton.
3. Essay—Earth's Battle Fields, ... Miss E. S. Nicholson, Westmoreland.
4. Essay—Every Day Work . . . . Miss L. M. Peck, Deansville.

MUSIC.

5. Oration—Mission of American Youth, U. L. C. E. Gorton, North Brookfield.
6. Oration—National Retribution, ... Y. G. . . . . W. T. Laird, Floyd.
7. Essay—Blossoms, ... ″ ″ . . . . Miss S. E. Porter, N. Y. Mills.
8. Essay—Common Things . . . . Miss F. A. Potter, Whitesboro.

MUSIC.

9. Essay—Time a Builder . . . . Miss H. G. Powers, Antioch, Syria.
10. Essay—Missionary Heroism, ... Miss M. E. Rogers, Unadilla Forks.
11. Essay—We all Build our own Homes, . . Miss M. E. Sanford, Oriskany Falls.
12. Oration—Mental Dissipation . . U. L. . . . . . W. E. Scripture, Westmoreland.

MUSIC.

AFTERNOON.

* * *

Prize Essays and Orations.

MUSIC.

1. Oration—Success.. ....y. . g. ....R. S. Brown, Oneida.
2. Essay—Emblem Literature.................. ..Miss E. M. Miller, Oneonta.
3. Essay—Influence of Example.. prize...Miss M. E. Shibley, Clark's Mills.
4. Oration—T. Starr King,..........u. h.....J. H. Caston, Spring Brook.

MUSIC.

5. Oration—Advantages of Misfortune,. . u. h.....G. C. Horton, Frankfort.
6. Essay—There is no Rest,............Miss A. L. Townsend, Westmoreland.
7. Essay—Drift-wood,.......................Miss N. C. Wright, Lisbon, Ill.
8. Oration—Col. Baker,.................u. h....C. E. Horton, Frankfort.

MUSIC.

9. Oration—Our Country,....................y. g...M. S. Jenks, Deansville.
10. Oration—Impulse and Duty,. 2nd. prize 2. H. P. McKoon, Columbia.
11. Oration—Conflict of Opinion,........... w. h....David Watson, Marcy.
12. Oration—The Statesman's Trust, 1st prize g. M. G. Willard, Holland Patent.

MUSIC.

Presentation of Prizes and Diplomas.

BENEDICTION.

The two prizes for excellence in Oratory, and the prize for excellence in English Composition, are gifts of citizens of Whitesboro.

• • •

Calendar for next Academical Year.

Fall Term will open............................August 16, 1864.
Winter Term " ....November 29, 1864.
Spring Term " ....March 21, 1865.

1860's

TEACHERS' INSTITUTE.

The Oneida County Teacher's Institute,

Will commence its session at the Court House in Rome, on Monday, Oct. 1st, at 2 o'clock P. M., and continue two weeks.

Able Instructors are employed.

The Annual Examination of all desiring licenses will be held during the session.

The time has come, when all who expect to instruct the schools of Oneida County **Must prepare themselves** *for the higher standard of qualifications now required.*

The surest and cheapest method of doing this, is to attend the Institute; therefore, teachers; come to school.

HARVEY E. WILCOX, CHARLES T. POOLER, JOSHUA H. TRACY, MERITT N. CAPRON,	*School Commissioners.*

August 9th, 1866.

Miſs Cynthia H Everett
Remsen
N.Y.

GRADATIM.

TWENTIETH

Commencement

Of Hillsdale College,

—AT—

FREE BAPTIST CHURCH,

Thursday, June 15th, 1876.

HILLSDALE:
STANDARD STEAM JOB PRINT.
1876.

PROGRAMME.

◆

OVERTURE.

◆

QUARTETTE—Te Deum. **Dudley Buck.**

PRAYER.

QUARTETTE—Gloria in Excelsis. **Dudley Buck.**

ORATION.—"The Decline of Classical Learning,"
CYRUS CLINE. Angola. Ind. S.

ESSAY—My Ship Comes in.
HATTIE E. BUTLER. Hillsdale. S.

ORATION—The Motive Power.
MILO J. COLDREN. Ligonier. Ind. C

ESSAY—Robinson Crusoe's Ships.
HELEN I. FAY. Hillsdale. S.

DUET—Love and War. **Cooke.**
Messrs. GLEASON and COOPER.

ORATION—Masure for Masure.
JAMES S. CURTIS. Hillsdale. C

ESSAY—"Give up thy dead, Oh Sea!"
LIBBIE M. HENRY. Hillsdale. C.

ORATION—The Age of Detraction,
FRANK L. DURGIN. Saco. Me. C.

SONG—Barbara Freitchie. Sloman.
Miss SPENCER.

ESSAY—The Stay Sails of Society,
MARY F. LATTA, Ligonier, Ind. S

ORATION—Religion in Art,
LOWELL M. GATES, Sherman, Pa. S.

ORATION—George Stephenson.
CAROLINE LELAND, Quincy. C.

SONG—Ye Merry Birds. Ryan.
Mrs. STAYLIN.

ORATION—"Every Fool Will Be Meddling."
GEORGE D. LAY, Cambridge, Ill. S.

ORATION—Our National Wealth.
LUCY M. PHILLIPS, Hillsdale. S.

POEM—The Home of Liberty.
HUGH D. LONG, Angola, Ind. S

DUET—How Beautiful is Night. Richards.
Mrs. STAYLIN and Mr. COOPER.

ORATION—Nirvana.
FLORA A. PRESTON, Centralia, Kansas. C

ORATION—"Gathering the Voices of the Past."
RANSON L. STILLMAN, Mulberry Corners, O C.

POEM—Harps from the Willows,
ALICE D. SANDBORN, Rochelle, Ill. C.

ORATION—Value of Creeds.
JOSEPH A. WEITZ, Edgerton, O. C.

SOLO AND QUARTETTE.—Flag of the Free.

Awarding of Diplomas and conferring of Degrees.

CLASS SONG.

BENEDICTION.

S. Scientific. C. Classical.

Musicians.

MRS. A. STAYLIN, *Soprano.*
MISS MARY E. SPENCER, *Alto.*
MR. A. W. GLEASON, *Tenor.*
MR. J. S. COOPER, *Basso.*
MR. W. H. H. SMITH, *Organist.*

◆

Committee of Arrangements.

GEORGE D. LAY,
JOSEPH A. WEITZ,
FLORA A. PRESTON,
HATTIE E. BUTLER,
CYRUS CLINE.

1860's

To M------------------------------

We, the undersigned Commissioners of Common Schools for the County of Oneida, do hereby give notice that the Annual Teachers' Institute will be held in the Village of Rome, commencing on Monday, September the 29th, at 2 o'clock P. M., and to continue two weeks.

The services of competent and experienced Educators have been secured to lecture before the Institute, and assist in conducting the exercises.

Every thing will be done, that can be, to make the exercises interesting and profitable; and it is earnestly desired, and furthermore expected, that all who intend to teach the ensuing year will be present.

Our country is doing what it can to raise the standard of popular education, by providing every facility in her power for the enlightenment and advancement of its Teachers. But it cannot be denied that there is an urgent demand for a more thorough system, and for better qualified teachers in our Common Schools. And we hold it binding upon all teachers, and those intending to teach, to avail themselves of every opportunity to qualify themselves for the responsibilities they are about to assume, and educate themselves with special reference to the profession. It is much desired that all who attend, be present on the first day of the meeting, as such only can be reported as a basis upon which to draw from the fund granted by the State. It will be desirable for each teacher to bring an Arithmetic, Grammar, and Sanders' Fifth Reader.

No expense will necessarily be incurred except for board. Ladies can be provided with board and rooms at private residences on reasonable terms.

Dated Sept. 15, 1862.

H. E. WILCOX, P. B. CRANDALL,
J. H. TRACY, M. N. CAPRON,
School Commissioners for the County of Oneida.

THE BRYN MAWR SCHOOL

FOR GIRLS,

Corner Cathedral and Preston Streets, Baltimore.

SEVENTH YEAR.

THE BRYN MAWR SCHOOL

re-opens September 22nd, 1891.

MISS JEANNETTE S. BROWN, Graduate Harvard Annex; studied Bryn Mawr College, 1886-87.	LATIN AND GREEK.
MISS ELIZABETH M. BLANCHARD, B. A. Bryn Mawr College; Fellow in Mathematics, Bryn Mawr College, 1889-90.	MATHEMATICS. ✓
MISS ELIZABETH E. BICKFORD, S. B. Massachusetts Institute of Technology.	SCIENCE. ✓
MISS CLARA M. OLDHAM, A. B. Wellesley College.	HISTORY.
MISS LUCY ALLEN PATON, Studied Harvard Annex, 1886-89, and 1890-91.	ENGLISH. ✓
MISS ROSINE MELLÉ, Diplomée de l'Université de France.	FRENCH. ✓
MISS OLGA SCHRÖDER, Graduate (Modern Languages), Lady Margaret Hall, Oxford, England.	GERMAN.
MR. HUGH NEWELL, Late Instructor in Drawing, Johns Hopkins University.	DRAWING. ✓

DR. KATE CAMPBELL HURD, DIRECTOR OF THE GYMNASIUM.
M. D. Philadelphia; studied under Dr. Sargent, of Harvard, and in Stockholm, London and Germany.

MISS FANNY SCHNELLE, ASSISTANT IN THE GYMNASIUM. ✓
Graduate Central Institute of Gymnastics, Stockholm.

MISS MARY A. KEIGHLER. LIBRARIAN.

MRS. MARY NOYES COLVIN, SECRETARY.
Ph. D. Zurich; studied Ecole des Chartes and Collége de France.

Reading, writing, arithmetic through long division, and elementary geography, are required for admission to the school.

The course of instruction is such as can be taken by any child of average abilities and average health, and the number of daily lessons requiring preparation is strictly limited. The studies to be pursued are Latin, French, Mathematics, History and English, Science and Drawing, throughout the course, and either Greek or German, from the fifth year onward.

Three lessons weekly will be given to drawing.

The course includes the highest requirements for entrance made by any college; and the school has established college scholarships entitling the two pupils of each year who have completed the entire course most satisfactorily to four years' residence free of expense at any college at that time approved by the school.

The school building contains, besides the class-rooms of the several teachers, a general study-room, where no classes are held; a reading-room; a laboratory for the use of the older pupils in science; a studio, with a large collection of models; and a gymnasium with a full equipment of Swedish apparatus, shower-baths, and a swimming pool. In the late Spring of every year swimming lessons are substituted for the ordinary lessons in gymnastics. Lessons in fencing and archery will also be substituted from time to time.

The yard of the school, which has been newly laid out, has an extent of about half an acre, and contains three tennis courts, which will be open to the pupils in the afternoon, as well as at recess.

The librarian will remain at the school-house after school-hours, and the study-room and reading-room will be open every afternoon for the use of the pupils.

The school year of 1891-92 will be from Tuesday, September 22nd, to Friday, June 10th, with holidays from the afternoon of December 23rd to the morning of January 4th, from the afternoon of the Thursday before Easter to the morning of the second Monday after Easter, and on Thanksgiving Day and Washington's Birth-day.

The terms are $160, payable half-yearly in advance. There are no extras except stationery and books, and luncheon, which will be provided at cost price for those pupils who may desire it. New pupils may enter at any year of the course for which their previous studies have qualified them. No pupils will be received for less than the current year.

Since it is to the interest of all the pupils that the progress of each class shall be steady and uniform, it should be understood that any pupil who through absence or lack of diligence has failed to complete her year's work satisfactorily will be required to repeat the work of that year before proceeding further in the course. Pupils whose attendance is very irregular may be excluded from their classes, and eventually from the school.

Examination papers will be set from time to time by persons not connected with the school. Professor Gildersleeve, in Greek and Latin; Miss Scott, Associate Professor of Bryn Mawr College, in Mathematics; Professor Edmund B. Wilson, of Bryn Mawr College, and Associate Professor Kimball, in science; and Professor Adams, in history, kindly acted as examiners for the year 1890-91.

The parents of the pupils are invited to visit the school at any time except during the first two weeks of the school year. They will receive every month the general report of the Secretary, together with the report of the teacher in each department.

All communications should be addressed to the Secretary, Mrs. Colvin, who has charge of the school as a whole, and of the general conduct and course of study of the pupils. Mrs. Colvin will be at the school-house from nine to two o'clock from September 15th to September 22nd, and will be at home to parents daily during the school year from one to two o'clock.

Board of Managers.

Miss M. Carey Thomas, *Bryn Mawr, Pennsylvania.*
Miss Mary M. Gwinn, *33 Mount Vernon Place.*
Miss Mary E. Garrett, *101 W. Monument Street.*
Miss Margaret C. Thomas, *1228 Madison Avenue.*
Miss Ida Wood, *2038 Spring Garden Street, Philadelphia.*

Frankie A. Everett
The Bryn Mawr School
Cor. Cathedral and Preston St.
Baltimore
Md

Frankie A Everett

THE PUBLIC IS CORDIALLY INVITED TO
ATTEND
THE THIRTY-FIRST ANNIVERSARY
OF

STORER COLLEGE,

Harper's Ferry, W. Va. May 26, 1898.

EXERCISES

of the
Graduating Class

At 9:30 A. M.

MUSIC BY
SHENANDOAH JUNCTION BAND
and
COLLEGE CHORAL SOCIETY

ANNIVERSARY DINNER,
1:30 P. M.

ALUMNI EXERCISES AT 3: P.M.

DRAMATIC AND MUSICAL ENTERTAINMENT AT 8:00 P.M.

There will be a dramatic presentation of
Longfellow's "Courtship of Miles Standish"
and also of
Shakespeare's "Hamlet."

A specially trained class, accompanied by music, will present the physical culture exercises of Emerson College System

Junior and Middle Normal Prize Declamations at 8:00 p. m., May 23 and 25.

Exercises of Biblical Literature Class 8:00 p. m., May 24.

☞ Tickets from Martinsburg, Frederick, Hagerstown, Winchester, and intervening points will be sold at reduced rates on May 26, good returning May 27

PRIZE CONTEST

IN

DECLAMATION

HELD IN

Austin Chapel, Wednesday Evening, April 30,

1890.

PROGRAMME.

Invocation.

SONG, ... College Yell.
ARION QUARTETTE.

DECLAMATION, ... Speech of Regulus. 6
CHARLES R. HAMILTON, WICHITA.

DECLAMATION, ... The Revolutionary Rising. 3
THOMAS F. MARSHALL, NEW SALEM.

DECLAMATION, ... How He Saved St. Michael's. 5
MISS IDA RICHTER, COUNCIL GROVE.

SONG, ... "The Night Before the Battle."
ARION QUARTETTE.

DECLAMATION, ... Emmet's Vindication. 9
SAMUEL J. BARNETT, EMPORIA.

DECLAMATION, ... Dream of Eugene Aram. 8
WILLIAM CARLE, AUBURN.

DECLAMATION, ... Vindication of Sumner. 2
CLEMENT E. B. WARD, EMPORIA.

SONG, ... Serenade.
ARION QUARTETTE.

DECLAMATION, ... Kit's Party. 4
MISS HARRIET I. JOHNSTON, WICHITA.

DECLAMATION, ... Toussaint L'Ouverture. 1
JAY CARROLL EVERETT, OLPE.

DECLAMATION, ... Spirit of the American Revolution. 7
HERBERT BUSHNELL, CONCORDIA.

MUSIC, ... Medley.
ARION QUARTETTE.

Announcement of Judges' Decision.

ARION QUARTETTE.

William S. Morley,
Harvey S. Christian,
David S. Hibbard,
Charles H. Currens.

USHERS.

Samuel R. Edwards, '91.
Vernon C. Byers, '92.
Vernon C. Cook, '92.
John T Jones, '92.

JUDGES.

Miss Edith Fales,
Rev. Samuel Sargent,
E. N Evans, Esq.

First Prize, Ten Dollars; Second Prize, Five Dollars.

Thelma Edwina Allen

College of Emporia.

Seventh Annual Oratorical Contest.

Austin Chapel,
December 18, 1891

PROGRAMME . .

PIANO SOLO, *Mrs. W. C. Simpson.*

ORATION, *The Sphinx's Riddle.*
HERBERT H. BUSHNELL.

ORATION, *Freedom and Reform.*
FRANK BITLER.

MANDOLIN SOLO, *Caprice in E Minor—Heinlen.*
JAMES H. GRIFFITH.

ORATION, *The Jews.*
Means and Purpose of Re-Nationalization.
VERNON C. COOK.

ORATION, *The Mission of Party Politics.*
JAY C. EVERETT.

ORATION, *Genius, Its Mission and Reward.*
VERNON C. BYERS.

ZITHER SOLO, *Karl Kimmel.*

ORATION, *Pilgrim and State.*
DAVID S. HIBBARD.

ORATION, *In God We Trust.*
WILLIAM M. CARLE.

VOCAL DUET, *O! Swallow, Happy Swallow.*
MISS BIGGER AND MR. MORLEY.

CORNET SOLO, *C. M. Williams.*

DECISION OF JUDGES.

AGNES J. KIRKWOOD, : : : : *President.*

THOMAS F. MARSHALL, : : : *Secretary.*

JUDGES.

THOUGHT AND COMPOSITION.

REV. H. H. VAN DEUSEN. REV. S. A. NORTON.

REV. S. G. DORNBLASER.

DELIVERY.

REV. J. G. CUNNINGHAM. HON. J. H. WIGGAM.

JUDGE E. W. CUNNINGHAM.

USHERS.

HARRY W. BEDELL. ED. B. HANNA.

CLYDE W. MILLER. GEORGE JONES.

YOU ARE CORDIALLY INVITED TO ATTEND THE

WELSH CONGREGATIONAL CHURCH

Edwardsville, Pa.

SERVICES

Men's Meeting	9:00 a. m.
Preaching	10:00 a. m., 6:00 p. m.
Sunday School	2:00 p. m.
Y. P. S. C. E.	11:15 a. m., 5:15 p. m.
Mid-week---Tuesday and Thursday	7:30 p. m.
Missionary Prayer Meeting, 1st Monday of each month	7:30 p. m.

Other Meetings by Pulpit Announcements

If you are without a
Church Home
Come! We can help you

If you are looking for
Church Work
Come! You can help us

Phone 9030-J

Rev. T. C. Edwards, D. D.

(Cynonfardd)

149 Page Ave.,

Pastor of Fdwardsville
Welsh Congregational Church

KINGSTON, PA.

Some Inviting Features

The oldest Church in Edwardsville
Modern in all its appointments
English and Welsh Classes in Sunday School
Bright Senior and Junior Y. P. S. C. E.
Interesting, Helpful Men' Meeting
Inspiring Congregational and Choral Singing
English Sermon Sunday Evenings

Cordial Welcome to All **Seats Free**

The Church Motto

They that feared the Lord spake often one to another; and the Lord hearkened, and heard it. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.---Malachi 3 : 16, 17

A FELLOWSHIP---"They that feared the Lord"
A GLAD SERVICE---"Spake often one with another"
AN ASSURANCE---"The Lord hearkened, and heard"
A PROMISE---"They shall be mine"
A GLORIOUS HOPE---"In that day when---"

The Church's Open Door

To God's Sanctuary

I was glad when they said unto me, Let us go into the house of the Lord.---Psalms 122 : 1

To Spiritual Companionship and Soul Comfort

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.---Revelation 3 : 20

To Splendid Opportunity of Getting Good and Doing Good

And whosoever will be chief among you, let him be your servant ---Matthew 20 : 27

To Higher Heights and Deeper Depths of Christian Experience

I have called you friends; for all things that I have heard of my Father I have made known unto you.---John 15 : 15

The Purpose of the Church

A PLACE OF WORSHIP AND PRAYER

Worship him in spirit and in truth---John 4 : 24

My house shall be called the house of prayer,---Matthew 21 : 13

A PLACE OF FELLOWSHIP

That ye also may have fellowship with us; and truly our fellowship with the Father, and with his Son Jesus Christ.---I John 1 : 3

A PLACE OF INSTRUCTION

From a child thou hast known the holy scriptures. ---2 Timothy 3 : 15

A PLACE OF SERVICE

I am among you as he that serveth.---Luke 22 : 27

"DOING OUR BIT."

We raise the flag to the breeze today,
With cheery, hopeful hearts,
Before our BOYS will go away
To distant foreign parts;
We'll keep it floating day and night,
High in the airy dome;
While they are eager in the fight
We'll DO OUR BIT at home.

We'll mine the coal and plow the fields
And heed the earnest call
To till the soil until it yields
Sufficient food for all;
We'll buy a LIBERTY BOND, and thus,
With neither fuss nor foam,
We'll pray and work, and never shirk
From DOING OUR BIT at home.

While they are cleaning up the world
Of Kaisers and of Czars,
We'll always keep the flag unfurled,
The "Spangled Stripes and Stars".
We'll keep it waving in the sky,
Wherever they may roam,
To teach us all as we pass by
To DO OUR BIT at home.

Oh! honored FLAG, Red White and Blue,
Flag of the brave and free;
Emblem of all that is Right and True,
Ensign of VICTORY.
Our BOYS will carry it to France,
Plant it on Europe's loam,
And while they take their fatal chance,
We'll DO OUR BIT at home.

Kingston, Pa,
June 15, 1917

T. C. EDWARDS
(Cynonfardd)

The Missionary and Extension Work of The Congregational Sunday-School and Publishing Society

For the Year 1912-13

The Missionary and Extension Work of The Congregational Sunday-School and Publishing Society for the Year

1912-1913

Missionary and Extension Department

THE Society has had another successful year in its Missionary and Extension Department. The policy of the denomination, as expressed in the National Council and state bodies, for strengthening as well as enlarging the Sunday-school work has been carried out. In doing this, calls have come from the older states as well as the new, and for the first time representatives of the Society have been employed in all sections of the country. The employment of District Secretaries, to render aid in states adjoining their immediate fields, has proved successful. In meeting the changes which have come in courses of study and literature, a larger number of Institutes and Conferences have been held than in any preceding year. A larger amount has been received and expended than in any year in the history of the Society.

A Field Review

The East

In New England and the Eastern states, the work has been directed by Secretary M. S. Littlefield of the New York District, Superintendent A. W. Bailey of Northern New England, and Rev. W. R. Stewart in Connecticut, aided from headquarters by the Secretaries of the Educational and the Missionary and Extension Departments. They have found splendid opportunities for helping our churches to improve their work, and also to meet the new conditions arising from the decadent country church, from the rapid growth of great cities, and the incoming of aliens.

The Interior

In the Interior increased responsibility has been thrown upon the Chicago office, under the direction of Secretary Gammon, for ministering to the needs of the Central and Western states. Dr. Gammon has been able to render aid to the workers in Michigan, Wisconsin, Iowa, Colorado, Nebraska, and in other great Interior states.

In Kansas, the State Sunday-School Committee, with the lead of Superintendent Ingham, has made a very vigorous and successful campaign for increasing Sunday-school membership.

The adjustment by which Superintendent Fisk of Ohio has supervision of Western Pennsylvania, West Virginia, and Kentucky is proving most satisfactory.

The South and Southwest

In the South and Southwest, in conference with the representatives of the other Societies of our denomination, a policy has been adopted for close co-operation in strengthening and developing the work undertaken. The educational work of Secretary O'Brien has been of large service in this great field, taking in also Nebraska, where he has been called upon to render service, owing to the retirement of Rev. J. D. Stewart from the superintendency.

Superintendent Blackburn of Georgia relinquished the work in Florida to devote more attention to North and South Carolina, and Rev. George B. Waldron has been appointed Superintendent for Florida.

In the large field of Alabama, Tennessee, and Mississippi, Superintendent E. W. Butler, after rendering six years of devoted service, has been constrained to accept a pastorate.

The work in the vast field covered by Oklahoma, Texas, and Louisiana has been ably directed by Superintendent Murphy. The "Panhandle" of

Texas has had special interest and attention, because of large gifts for its support by a generous benefactor.

Rev. H. A. Deck, the first Superintendent for the new states of Arizona and New Mexico, is finding an important field for laying foundations in these needy and growing commonwealths.

The Northwest

As in the past, the largest development continues in Minnesota, the Dakotas, Montana, and other Northwestern states. Superintendents Herrick of Minnesota and South Dakota, Stickney of North Dakota, and Powell of Montana, with splendid corps of workers, have organized a large number of new Sunday schools in pioneer communities, and laid the foundations for groups of promising churches. They have also found opportunities for improving the Sunday-school work in all the churches of their great fields. Montana expects in the near future more than a thousand miles of new railway; North and South Dakota each at least five hundred. This means hundreds of new communities, for which the Sunday-School Society is responsible for its share.

The Mountain States

The picturesque mountain states—Wyoming, with Superintendents Gray and Daley; Colorado and Utah, under the care of Superintendent Bush, assisted in Utah by Miss Lewis; Southern Idaho, with Superintendent Thomsen; Northern Idaho, associated with Washington—make their fascinating and pathetic appeal for additional workers.

The Pacific Coast

Rapid development has gone on in the great Pacific Coast states. California, North and South, and Nevada, making a vast empire, have been united under the supervision of Secretary Miles B. Fisher, who is also Educational Secretary for the Pacific Coast states.

Oregon and Washington have both made rapid material progress, and their Sunday-school work is well cared for by Superintendents Smith and Matthews, with very earnest and active co-laborers.

Retirement of Veterans

Our two veteran Superintendents, Rev. J. D. Stewart of Nebraska, and Rev. H. P. Case of Southern California, both of whom entered the work in 1883, soon after the reorganization of the Society, after exercising thirty years of devoted and most successful Sunday-school leadership, expressed a desire to be relieved from the responsibilities of the superintendency. Their request was complied with, but the Sunday-School Society, endorsed by the Committee of each state, invited these honored brethren to continue their services as their strength might permit. Only eternity can reveal the results of sixty years of self-sacrificing service rendered by these beloved brethren.

Foreign Work at Home and Abroad

The work among our German people has been carried forward successfully in the Northwest, by Superintendent Seil in the eastern part, and by Rev. J. C. Schwabenland in the western part, and by Rev. J. G. Eckhardt in California.

The service has been continued among the Finnish and Armenian peoples, with hopeful prospects.

Larger opportunities are opening for reaching our foreign-speaking peoples, both at home and abroad. Our co-operation is asked by representatives in our foreign missionary fields, for help in procuring and circulating literature, and also for an uplift in educational Sunday-school methods.

State Co-operation

The adjustment by which different states assume larger responsibility in connection with the Sunday-School Society is working, on the whole, satisfactorily. Adjustments for greater efficiency and economy are being made where possible.

The Workers

During the year there have been employed 26 superintendents, 36 missionaries, and 22 temporary assistants. These have aided in organizing 257

Sunday schools and reorganizing 109. They have assisted in 713 Sunday-school Institutes, and have given 10,763 addresses, traveling 712,300 miles. There have been made 1,273 grants of literature to needy schools.

A special feature of the year has been an earnest effort for Sunday-school evangelism by which recruits could be secured for the Kingdom and the church. The workers, in close co-operation with the Educational Department, have been striving to make evangelism a vital feature in the new graded lessons.

The Financial Support

For supporting the work, the donations from churches, Sunday schools, and the like have amounted to $71,729.38; income from Permanent Funds, $1,466.92; from the Legacy Fund (on the three years' plan), $7,571.06; grant from the Business Department, $5,000; other sources, $677, making, with the balance at the beginning of the year of $4,880.80, a total of $91,325.16. There has also been added, by special bequest, $4,000 to the Permanent Funds.

There has been expended in the work $88,978.24, leaving a balance of $2,346.92.

The volume of work accomplished in many directions, as well as the financial support, has been the largest in the history of the Society. It is earnestly hoped that the $100,000 recommended by the National Council and the Apportionment Commission may be fully realized, to meet the earnest calls and splendid opportunities which confront the Society.

The Society deserves to be generously remembered in bequests.

No better investment can be made than in the Conditional Gift Fund, by which an annuity is absolutely guaranteed for life, and then the principal is used for the extension of the Kingdom.

A fund of $10,000 should be completed to constitute the "McMillen Memorial Fund," in memory of the late Rev. W. F. McMillen, D.D., who gave twenty-three years of noble service for winning children and youth to the Christian life.

REV. WILLIAM EWING, D.D, *Secretary*
HENRY T. RICHARDSON, *Treasurer*

804 Congregational House
Boston, Massachusetts

REV. H. A. PUTNAM

Gospel Meetings

WILL BE HELD AT

Plymouth Cong. Church

FIFTH AVE. AND DOLBEE ST.

Monday, Feb. 7 to Sunday, Feb. 20

(Except Saturdays) At 7:30 P. M.

Preaching by Rev. Holden A. Putnam

OF CHARLEVOIX

Gospel Singing A Cordial Welcome

Come and Bring Your Friends

PROGRAM

OF THE

ANNUAL MEETING

OF THE

SOUTHERN MICHIGAN

Congreg'l Association

To be held with the Congregational Church,

HUDSON, MICH.,

Monday, Tuesday, Wednesday,

APRIL 20, 21, 22,

1896.

Republican Print, Hudson.

. . Program . .

MONDAY EVENING.

7:30. Association Sermon.
Communion Service—Revs. T. C. Jones, Pittsford; W. T. Williams, Tipton.

TUESDAY MORNING.

9:00. Devotional Services—Rev. Ira W. Bell, Prattville.

9:30. Organization and Business.

10.00. Report on State of the Churches, by the Scribe, Rev. A. E. Seibert, Morenci.

10:20. Duties of the Sunday-school Superintendent—A. Doty, Ransom.

10:40. Social Side of Church Life—Mrs. John Bowditch, Jefferson.

11:00. Missionary Address—Rev. D. A. Richardson, Erzroom, Turkey.

11:40. Address—State S. S. Superintendent Rev. Wm. Ewing, Lansing.

TUESDAY AFTERNOON.

Woman's Missionary Meeting at 2:00.
Music. Prayer. Music.
Recitation—Nellie's Gift, Eva Putnam, Hudson.

Paper—Sacrifices, Mrs. C. Rowland, Clinton.

Music.
Recitation—Miss Grace Doty, Hudson.

Foreign Missions—Mrs. J. B. Angell, Ann Arbor.

Music.

4:00. Home Missionary Address—Mrs. H. S. Caswell, New York City.

TUESDAY EVENING.

Home Missionary Rally.

Addresses by Revs. W. H. Warren, Lansing; H. D. Wiard, Chicago; and W. G. Puddefoot, So. Framingham, Mass.

WEDNESDAY MORNING.

8:30. Devotional Service—Rev. Mr. James, of Canandaigua.

9:00. Sermon Outlines—Rev. J. H. Butler, Somerset.

9:20. Congregationalism—Rev. Thomas Warner, Clinton.

9:45. The Prayer Meeting—Rev. F. D. Randall, North Adams.

10:10. The Evolution (?) of the Church Social, Mrs. Hattie Russell, Hudson.

10:30. Educational Work in Utah—Miss Ada E. Wilson, Lehi, Utah.

11:00. Church Extension—Rev. J. H. Butler, Somerset.

11:20. Christian Giving or True Benevolence—Rev. A. E. Seibert, Morenci.

11:40. Unfinished Business and Adjournment.

. . . Officers . . .

REV. H. A. PUTNAM, Moderator and Chairman of Business Committee, Hudson.

REV. A. E. SEIBERT, Scribe, Morenci.

The Church of Hudson sends greeting to the churches of the Southern Michigan Association, and cordially invites them to be represented by large delegations at the coming meeting.

Each church is entitled to two delegates besides the pastor, but all members of these churches may be honorary members.

Sunday-schools and Christian Endeavor Societies are requested to send delegates.

All intending to be present are requested to notify Rev. H. A. Putnam on or before April 18.

Woman's Devotional Meeting Tuesday at 1:15, in the Lecture Room, led by Mrs. J. B. Angell, Ann Arbor.

1860's

"Yn gymaint a'i wneuthur o honoch i un o'r rhai hyn, fy mrodyr lleiaf, i mi y gwnaethoch."

Cyfeilles i'r enwog Fibl Gymdeithas.

A chan fod ein brenhines ni,
Yn llawn trugaredd fel ei Rhi;
Fe safiwydd bywyd dan o'r tri,
Clod iddi byth.
Ond Crogi Rogers ydoedd raid,
Nis gellid llai;
I fod yn rhybydd yn ddi baid,
I greulon rai:
Ond Mills a Sumours creulon croes,
A gyd alltudir am eu hoes,
Fel y dygont hwy well moes:
At forwyr mwyn
Cyfreithiau cyfiawn Prydain deg,
(O! gwyn eu byd).
I'r morwr bach fyn chwareu teg,
Ar bob rhyw bryd.
Dwyn y llofruddion hyll a wnaed,
Ac euog oll hwynt hwy a gaed
O drochi'n dwylaw brwnt yn ngwaed
Y morwr mwyn.
A derbyn wnaethant am eu gwaith
Ddialedd mawr,
Er rhybudd i bob llwyth ac iaith
Y ddaear lawr,
Rhag bod yn greulawn unrhyw bryd
Wrth forwr mwyn— prif rosyn byd.
A gwrthddrych serch i bawb o hyd,
Yw'r morwr bach.
O! Famau tyner, cofiwch chwi
Am blant eich bru,
Sydd ar yr eigion erwin li,
Uwch dyfnfedd du.
Eich gweddi fyddo ar eu Duw
I'w cadw ar y tonau'n fyw,
A rhag peryglon o bob rhyw,—
I'r morwr mwyn.

L. E. JONES, ARGRAFFYDD CAERNARFON

Capt [illegible] Anne Highland

HANES DIHENYDDIAD
Capt. JAMES ROGERS,
[O SUNDERLAND.]
AM LOFRYDDIO
ANDREW ROSE,
LLONGWR
YN Y MODD MWYAF CREULAWN
Ac alltudiwyd y 2 Fate am ei hoes am yr un weithred greulon.
YN KIRKEDALE LLYNLLEIFIAD,
Ar y 12fed o Medi 1857.

Mae Capt. J. ROGERS, yn 37 mlwydd oed yn Perthyn i Sunderland, ac yn Ddyn hardd neillduol yn agos i ddwy lath o hyd; ac wedi mordwyo, weithiau yn gapten ac weithiau yn fate am 15 mlynedd; ac yn dra chydnabyddys Yn Lerpwl ac yn ddyn tra pharchys yn mysg y Capteiniaid ac erail yn gyffredinol. Ffarweliodd ei Wraig, sef Mrs. Rogers ac ef ddydd Cwener ynghyd a 3 phlentyn, 2 fab ac 1 ferch, Mae Mrs. Rogers yn Gymraes ac yn perthyn i'r Methodistiaid. Duw a fyddo yn amddiffynwr iddi a'i 5 plentyn amddifaid. Amen,

CAN ALARUS;

Ton.— "Trymder."

O! cydneswch y Cymru eu,
I wrando cân,
Am y llofryddiaeth erchyll fu
Ar forwr glân,
Pan oedd yn mhell o dir eî wlad,
Tu hwnt i gyraedd Mam na thad,
Cynlluniwyd iddo chwerw frad,
Gan greulawn wyr.

Un mil wyth gant pum' deg a saith
O oedran Crist;
Ar gefn yr eigion llydan llaith,
Bu'r anffawd drist;
Ar fwrdd y llestr "Martha a Jane,
O Sunderlaud yn Lloegr hen,
Dan Cadben Rogers ffals ei wen,
Y bu y brad,

Un Audrew Rose, gwr ieuanc llon,
A morwr mwyn,
Ga'dd ei lofruddio ar y don,
Heb fawr o gwyn,
Ei guro â rhaff a phren a wnaed,
A'i chwipio'n dost o'i ben i'w draed,
A rhoddi ci i sugno gwaed
Y morwr mwyn.

Y Cadben creulon yn ei nwyd.
A geiriau iach,
A archai ro'i i'r pyeg yn fwyd
Y morwr bach.
Ond cyn ei fwrw i gôl y don,
Ei roddi ga'dd mewn casgen gron.
A'i rowlio nes yn ddryllia bron,—
Y morwr mwyn.

A'r ddau fate hefyd wnaeth eu rhan
I'w ddifa ef.
Lofruddion hyll yn maeddu 'r gwan
Er maint ei lef,
Ei rwymo wed'yn gyda rheg,
A barau haiarn yn ei geg,
A'i guro'n rhwym,—peth mor annheg
A morwr mwyn.

Tynu ei ddillad wed'yn wnaed,
Nes oedd yn noeth,
A'i adael yno yn ei waed.
A'r haul yn boeth.
Ychydig wyddai 'i Dad a'i Fam
Y fod eu mab yn cael fath gam;
Ond Andrew Rose, er mor ddinam,
A ga'dd ei ladd.

A'i daflu wnaethant gyda brys
I'r dyfrllyd fedd.
Heb ro'i o'i ddeutu ond ei grys,
I guddio'i wedd,
Er hyny gwaeddi mae ei waed
O fol y don er dial brad;
Llefruddiaeth erchyll iawn a wnaed
Ar forwr mwyn.

Ond deisebwyd ar eu rhan,
I'r uchel lys;
I fegio am eu bywyd gwan,
Oll gyda brys,

Gwisg ei ben â chymyl duon,
Rhodia yn ei fanteil wen—
Ei chwerthiniad erch yw'r storom,
A gynhyrfa dda'r a nen.

Llwyd ei ben ond nid gan oedran,
Talgyrch ydyw nos a dydd,
Clychau arian gylch ei balas
Iddo 'n fawsaidd fiwsig sydd;—
Tua 'r Gogledd braidd edrycha
'R Haul drwy ei deyrnasiad ef;
Ei awch-dremiad sydd yn deryll,
Rhynia anian gan ei lef.

Anifeiliaid fyrdd aberthir,
Er ei wisgo 'n glud i'w daith:—
Heb un olwyn wrth ei gerbyd,
Y tramwya i deyrnas faith.—
O fy Ionawr! rwy 'n dy garu,
Er dy froch a'th uchel gri—
Yn dy freichiau ce's fy ngeni—
Deiliad wyf o'th deyrnas di.

IEUAN (DDU) IONAWR.

EMYN

I'w chanu ar y Cymundeb.

GAN Y PARCH. J. P. HARRIS.

Cariad mwy, nid oes na'r cariad
Garodd weiniaid ar y llawr;
Angau 'r groes yw yr amlygiad
Yn yr aberth dwyfol fawr:—
Cariad unodd nef a daiar,—
Duw a dyn mewn cymod llawn:—
Ddygodd obaith yr efengyl,
Iechydwriaeth yn yr Iawn.

Heddwch ddaeth yn lle euogrwydd;
Yn lle damnio—cyfiawnhad:
Yn yr aberth ymddiriedaf
Duw yn Nghrist i mi yn Dad.—
O fy Iesu archolledig!
A fu farw yn fy lle,—
Yn dy waed a'th ddyfnion glwyfau,
Mae agoriad pyrth y Ne'.

"GWRTHRYFEL MAWR" YR UNOL DALAETHAU.

Fe wyla maes y Gwrthryfel mawr—uwch
Ochain ein meib gwerthfawr;—
I ddwyn gwir hedd i'n gorawr,
Gwaed sy'n gwaeddi 'n lli' o'r llawr.

ENGLYN

Ar enedigaeth HECTOR HANDEL JAMES, *mab i'r Prof. Rt. James a Jane ei briod, Hyde Park, Pa.*

Llenor boed hwn i'n lloni,—o urddau
Yn gerddor nehelfri;—
Ar Hector yn rhagori
Nid ail neb ein Handel ni.

YR UN.

MY MOTHER.

Written for Miss Mary J. Roberts, on the death of her mother, wife of Rev. Wm. Roberts, Turin, N. Y. (*See* CEN. *September*, 1866, *p.* 284.)

How can I brave life's ocean
And onward safely move,
Endure earth's bitter crosses,
Without my mother's love?
How can I bear its sorrows,
Its trials and its cares,
Resist its srange temptations,
Without my mother's prayers?

My heart is almost breaking
It is so sad and lone,
And I can only whisper
The sweet "Thy will be done,"
For they have borne my mother
Down to the silent tomb
And with her went the sunshine
That cheered our happy home.

We gather 'round the table
Just as we did before,
But ah, the cheerful converse
Seems hushed forever more:
And at the family altar
There stands a vacant chair
While words of tender longing
Are mingled with the prayer.

But O, why do I murmur
Why do I grieve like this,
What is our humble fireside
To yonder home of bliss?
I know that God our Savior
Who loves so tenderly
Knew what was best for mother
And what is best for me.

And though a little longer
My bark is wildly driven,
I too shall reach the harbor
And safely enter Heaven,
For we have God's sweet promise
That if we trust and love,
We'll soon meet all together
Around the throne above.

Then let us never falter
Nor yield our clinging trust
For nothing e'er can harm us
Though dust return to dust.—
Farewell, my precious mother,
A hopeful, short farewell,
For O, thy child is coming
With thee, with God to dwell.

S. A. E.

CYDNABYDDIAETH O DDIOLCHGARWCH,

Gan Eglwys Trenton, N. Y., i Miss MARY A. JONES, *aelod a'r eglwys uchod, am Lestri Cymundeb a gyflwynodd i'r Eglwys yn rhodd.*

Diolchwn yn wresog a serchog i chwi
Am anrheg ardderchog a roisoch i ni,
Sef Llestri Cymundeb godidog mae 'n wir,
Eich gollwng yn angof nis gallwn yn hir.

Boed gwenau Rhagluniaeth yn helaeth i'ch rhan
Tra yma 'n yr anial, i'ch cynal i'r lân,
Ac yna 'rol gadael yr anial yn lân,
Cael meddu Caersalem dragwyddol ei chân.

Trenton, N. Y. AB GOMER.

Hanesiaeth Gartrefol.

GAIR ODDIWRTH S. R.

ANWYL SYR,—Er pan ysgrifenais ychydig eiriau yna o'r blaen, bum yn Pottsville a St. Clair a Minersville, gyda'r brodyr E. R. Lewis a W. Watkins, a'u cyfeillion. Bum Sabboth, Rhag. 23, y *bore* yn Mahanoy gada'r brawd R. D. Thomas, a'r hwyr yn Ashland gyda T. D. Rees. Bum nos Lun, Rhag 24, a bore y Nadolig yn Summit Hill, lle y mae T. Phillips a T. Eynon mewn dylanwad uchel fel Arolygwyr gweithiau glô mwyaf y cylchoedd hyny; a'r hyn sydd yn uwch er eu hanrhydedd ydyw eu bod yn ffyddlawn i'w cenedl, ac i achos y Gwaredwr. Cyrhaeddais Danville, cylch gweinidogaeth y Parch. J. B. Cook, erbyn odfa nos Nadolig. Aethum y dydd canlynol i Plymouth lle y cyfarfum y beirdd Robyn Wnion, a'r ddau

Mae 'r ffordd yn arw, fab! ond maes o law
Cei orphwys mwy, a'th draed mewn hedd difraw
A rodiant ar balmentydd aur—gwir yw
Im' roi gorchymyn i ti fyn'd, ond byw
I'w 'th Geidwad di
I 'th ddwyn i dŷ
Dy Dad.

Mae 'r groes yn drom, fy mab! ond wele *Un*
A ddygodd drymach groes—fy *Mab* fy hun
Er mwyn rhai gwael, saf dithau yn dy ran
Ac arddel Ef—rhof i ti yn y man
Y goron bur
O fewn i fur
Y *nef.*

Marble Dale, Conn. L. WILLIAMS.

"O ARGLWYDD, BYWHA DY WAITH."

O na chawn i wel'd a chlywed
Am ddiwygiad yn mhob lle,
A dychweliad llu o'r newydd
I was'naethu Brenin Ne':
Buan delo
'R newydd hyfryd hwn i'm clust.

Mewn trugaredd, Arglwydd tirion,
Ymwêl a Seion ar y llawr,
Par di fod dy blant yn mhobmau,
'N effro gyda 'th achos mawr:
Deffrown frodyr
A chwiorydd, mae 'n llawn bryd.

Dewch, fy nghydfforddolion anwyl,
Cyd afaelwn yn ein gwaith,
Wrth ein gorchwyl byddwn ddiwyd
Hyd nes cyrhaedd pen ein taith:
Byddwn effro
Gyda 'n dyledswyddau oll.

Nid yw gweddi ddim yn ddigon
Rhaid llafurio y'ngwaith ein Duw,
Bod yn hael mewn cyfraniadau
Sy'n ofynol tra b'om byw:
'Nawr, gyfeillion,
Cyd estynwn gymorth llaw.

Wele 'r byd yn llawn drygioni
Pechod sy' yn codi ei ben,
A gysgwn ninau gyda chrefydd
Ein byr dymor is y Nen!
Byddwn effro
Ail afaelwn yn y gwaith.

Wele amser cymeradwy
Dydd yr Iachawdwriaeth yw,
Dydd llafurio nid segura
Gyda gwaith ein hanwyl Dduw:
O nag oedwn
Wneud a allom tra bo'm byw.

Nelson. ELLEN.

EISTEDDFOD UTICA 1867.

At eisteddfod darbodi—bu 'i deiliaid,
A bodolaeth iddi
A gyhoeddwyd, er gwaeddi
O lawer un, "lawr â hi."

Ac er, pan ei gohiriwyd,—rhyw ganoedd
O'r genedl wasgarwyd;
I bob ardal eu chwalwyd,—a chornel,
Eraill i ryfel rhŷ hyll a rifwyd.

Eisteddfod a'i defodau,—yn ddilys
A ddelir â rhwystrau;
Yn y hyd, dymestlog bau,
A gwamal, cyll ei gemau.

Yr angeu du i'w rhengau daeth—hefyd,
Gwnai hafog ysywaeth,
Yn ddilal, pan osodai 'i saeth,
Bu 'i anel am ryw henaeth.

Ein Howell ddihyfelydd,—a llésol,
Gallasom fel Llywydd,
A Lliler, ei leferydd
Mwy 'n y fan yma ni fydd.

Rhaid hefyd roi Robert Ifan—hyfwyn,
Yn y nifer weithian;
A'n Pierce a ddiangodd, pan
Yn swyddog enwog allan.

Wyth Eisteddfod a aethant;—hynodi
Y mynedol byddant
Ac mewn hanes eu llesiant
Oll sy'n awr os lles a wnant.

Mawr lethiant trwy 'r marwolaethau—a gaed
Gyda 'n Heisteddfodau
O'r *seithfed* i'r *wythfed* parhau
Heb baid a wnai 'r cwympiadau.

A rhyw galon Gymreig weled—ar hwyl
Yn treulio yr *wythfed*
Ni gawn brawf, cyn daw 'r *nawfed*,
I'w hynt drag'wyddol a hed.

Edrych, fel gan gerbydres—ar y gledr,
Yw 'r gloch a'n gorddiwes;
Gan hyny dysgwn hanes
Y naill i'r llall er rhoi lles.

A gochelwn rhag chwalu er dim,—had,
Raid medi dan grynu—
Cwynir peth ar ein canu
Ar sail fawr—rhy isel fu.

EOS GLAN TWRCH.

PENILLION I'R BEIBL.

M. N. 9, 8.—Tôn, Old Derby.

Y Beibl, mor anwyl yr enw,
Mor sanctaidd, mor swynol i'r saint;
Mae delw eu Duw ar bob dalen,
Mae 'n oleu fel haulwen llawn faint;
Ceir ynddo 'n glir hanes y cread,
Sylfaeniad y ddaear ar ddim,
A'r ffordd i ryddhau yr annuwiol,
O rasol rodd ddwyfol dda Ion'.

Y Beibl llyfr deddfau y Duwdod,
Modd hynod fe 'i rhoddodd yn rhad;
I ddynion oedd wir anhaeddianol,
Anfeidrol rodd ddwyfol y Tad;
Cyhoedda i'r euog fod noddfa,
Dihangfa rhag drygau y ddraig;
A balm all iachau ei holl glwyfau
A lloches yn holltau y graig.

Mae 'n ddrych i'r pechadur i weled
Aflaned a dued ei liw;
Mae 'n athraw i'w dywys i'r dyfroedd;
A darddodd dan riniog tŷ Dduw;
Mae 'n llusern i draed y credadyn,
Fe ddengys pob gelyn 'n ei liw;
Llewyrcha 'r hyd lwybrau yr anial,
O'r ddaear i fynwes ei Dduw.

Y Beibl yw cleddyf yr Ysbryd,
Mae 'n abl i ladd a bywhau;
Effeithia fel sebon golchyddion
I gànu a phuro a glanhau;
Fe 'i rhoddwyd i dywys yr enaid,
At Geidwad a'n prynodd mor ddrud:
Clyw f' enaid! efe yw y glorian,
A'th bwysa yn niwedd y byd.

Williamsburgh, Iowa. ROGER JONES.

IONAWR.

Ionawr ar ei fainc deyrnasa,
Mewn gerwindeb drwy 'r holl wlad—
Ei fyddinoedd gwrdd a brochus
Yn gyweithlol gyr i'r gâd:
Cainc heb flodau, cirianedig,
Yw ei deyrn-wialen gref;
Miloedd daiar yn grynedig,
Blygant ger ei orsedd ef.

Llygad Eryr mawr sy ganddo,
Calon Llew i beri braw;
Rhewa i anadl ar ei wefus—
Barfog frenhin—gwag ei law.—

Remsen, Medi 22, 1857.

ANWYL SYR:

Yr ydym, ar ddymuniad Cynadledd Cymanfa Oneida, yn erfyn cenad i osod un cais o'ch blaen.

Y mae ein cymydog a'n cydwladwr, y Parch. Robert Everett, wedi bod yn llafurio yn y weinidogaeth am dros saith mlynedd a deugain, ac y mae drwy y pymtheg ar hugain diweddaf o'r tymhor hyny wedi cysegru ei egniadau er lles a derchafiad ei genedl y Cymry yn yr Unol Dalaethau. Y mae ei ffyddlondeb a'i sêl fel pleidiwr Dirwest ac Addysg a Rhyddid yn hysbys drwy y Talaethau; ac yr oedd teimlad cryf yn ein cynadledd am i'w gyfeillion drwy bob Talaeth gael cyfle i anfon eu rhoddion er gwneuthur ANRHEG *iddo—anrheg deilwng i un ag sydd wedi treulio ac ymdreulio mor ddiorphwys yn ngwasanaeth y Gwaredwr;—un ag sydd wedi llafurio mor hir ac mor gyson er budd ei genedl;—un ag sydd wedi bod mor ddefnyddiol yn ei holl gylchoedd,—yn ei gyfeillachau, a thrwy yr Argraffwasg, yn gystal ag o'r Areithfa.*

Derbyniodd y Gynadledd awgrymiadau oddiwrth y Parch. Thomas Edwards o Cincinnati, ac oddiwrth amryw gyfeillion eraill, fod awydd am gael Anrheg i Mr. Everett yn llenwi llawer mynwes: ac felly yr ydym yn gostyngedig ddeisyf arnoch grybwyll ein cais wrth eich cyfeillion, ac anfon i ni yn ystod y ddeufis nesaf ychydig linellau o gefnogiad i'r amcan, ac o gynghor pa fodd i'w ddwyn i ben yn y dull mwyaf effeithiol ac anrhydeddus.

Ydym, Anwyl Syr, dros y Gynadledd,

MORRIS ROBERTS, Cadeirydd,
JOHN R. GRIFFITHS, Ysgrifenydd.

☞ *Cyfarwydder at Rev. Morris Roberts, Remsen, Oneida Co., N. Y.*

18505

HOLWYDDOREG

I

BLANT BYCHAIN

YR

Ysgolion Sabbothol,

AR

HANES MOSES.

GAN T. JENKINS, GALLTYGÔG,

Awdwr "Hanes Joseph."

CAERFYRDDIN:

ARGRAFFWYD GAN M. JONES, HEOL-PRIOR,

Pris 1½c.

AT Y PLANT BYCHAIN.

Fy Hoffaf Ddisgyblion,

Yr hyn a dueddodd fy meddwl ar y cyntaf at y dull hwn o'ch haddysgu, ydoedd y prawf a wnaethum ar ddosbarth o honoch trwy roddi iddynt Holwyddoreg, yn yr un cynllun, o eiddo'r Dr. Watts am y Bibl: a dysgasant y cwbl o hono yn berffaith mewn wythnos; er fy mod yn methu a chael ganddynt ddysgu haner cymaint o unrhyw rydd-iaith mewn dau fis. Hyn, a'r gwerthiant rhwydd a gafodd amryw filoedd o "Hanes Joseph," mewn ychydig fisoedd yn nghyd a'r cefnogaeth gwresog a gafodd gan Olygydd y "Dywygiwr," a Chyfarfod Misol y Methodistiaid yn Llangadog, sydd wedi fy nhueddu i osod Hanes Moses etto ger eich bronau; ac yr ydwyf yn gobeithio y maddeua'r Ieithydd a'r Bardd i mi am fod yn fwy gofalus am eich boddloni chwi nac am eu rheolau manylaf hwy. A chan ddymuno i hanes duwiolion y Bibl godi awydd ar filoedd o honoch am debygoli iddynt y gorphwys

Eich gwasanaethwr,

Yr Awdwr.

HOLWYDDOREG, &c.

Hol. *Pwy yma imi ddengys,*
Hynodion hanes Moses,
'Rhwn a eglurodd feddwl Duw,
I ddynolryw mor fedrus?

Att. Efe, yn drydydd, aned,
I Amram o Jochebed,
Pan oedd y tylwyth bob yr un
Mewn dwfn a blin gaethiwed.

H. *Gwnewch i mi'n hysbys etto,*
Y cyflwr oeddent ynddo,
Ai carcharorion am ryw gam,
Neu pa'm oedd raid eu blino?

A. Eu Duw oedd yn eu llwyddo,
Yn ngwlad y brenin Pharao,
Nes iddo mewn cenfigen llym,
Rhag ofn eu grym, eu blino.

H. *A fedrwch chwi hysbysu,*
Pa ddyfais i wanychu
Hoff deulu Duw o Abraham,
Wnaeth meibion Cam ddych'mygu?

A. Y ddyfais ydoedd greulon,
Sef lladd pob un o'u meibion,
Pan yn rhai bach, a thyna'r pryd
Y ganwyd Moses ffyddlon.

H. Os felly r'oedd eu deddfau,
Paham na laddwyd yntau,
Fel cafodd llu o'i frodyr llon
Eu lladd oddiar y bronau?

A. Ei dad a'i fam a'i cuddiodd,
Waith tlws rhyfeddol ydoedd,
Hyd nes i'w stwr i lenwi'r tŷ:
Bu ynddo dri o fisoedd.

H. B'le wedi'n os yw'n hysbys,
Y rhoed y bachgen Moses?

A. Mewn cawell brwyn yn mysg yr hesg,
Ar fin yr afon Nilus,

H. O orchwyl hynod galed!
A roddwyd neb i'w wylied?

A. Ca'dd Miriam fach ei chwaer ei rhoi,
I edrych ddoi ymwared.

H. A ddaeth ymwared heibio,
Cyn iddo drengu yno?

A. Pwy'n gyntaf ddaeth, mae hyny'n syn,
Ond merch y brenin Pharao.

H. A laddodd hi y plentyn,
Yn ol cyfreithiau'r brenin?

A. Pan gafodd hi'r Hebrëad bach,
Yn iach mewn cawell llafrwyn,
Gwnaeth frys i agor arno,
'Nol canfod ynddo'n wylo

Y plentyn harddaf tan y nef,
Gwnaeth wrtho ef dosturio.

H. Pwy aeth i edrych allan,
Am famaeth at y bychan?

A. Aeth Miriam ffel, i 'mofyn am
Ei anwyl fam ei hunan.

H. Beth wnaeth y dywysoges,
'Nol iddi gael y ddynes?

A. Cytunodd â hi yn y fan
Am fagu'r baban Moses.

H. Pa hyd y rhoddwyd iddi,
Ei chyflog am ei fagu?

A. Hyd oni ddaeth e'n fawr i'w roi
Mewn ysgol i'w addysgu:
Ca'dd ei gyflwyno wed'yn,
Yn fab i ferch y brenin,
Ar ol cael llaeth ei fam ei hun,
Am arian yr hen elyn.

PENNOD II.

H. Rhyfeddol fath gadwraeth,
Ga'dd Moses gan ragluniaeth;
Nol myn'd i'r llys pa faint, yn rhodd,
A gafodd o ddysgeidiaeth?

A. Ca'dd ddysg yr Aifft yn gyfan,
Cyn dod o'r ysgol allan,

A'i bath nid ydoedd ar y pryd,
O fewn y byd yn un-man.

H. *Paham y rhodd merch Pharao,*
Y fath ddysgeidiaeth iddo?

A. Fel byddai'n frenin ar y wlad,
Ar ol i'w thad ymado.

H. *Beth wed'yn fu'r canlyniad,*
A gafodd hi ei bwriad?

A. Er cael fath brofedigaeth gref,
Gwrthododd ef yr alwad.

H. *O syndod! beth oedd arno,*
A ddarfu dysg ei ddotio,
Gan iddo wrthod bod yn ben
Yn llys y brenin Pharao?

A. Fe farnodd e'n fwy golud,
Fod gyda Christ mewn adfyd,
Na chael yn mh'lasau pena'r byd,
Ei wynfyd yn ei fywyd.

H. *A oedd efe'r pryd hyny,*
Mewn oedran teg i farnu?

A. Yr oedd e'n gyflawn deugain mlwydd,
Pan rhodd e'r swydd i fynu.

H. *Beth welodd e'n orbwysiad,*
Am wrthod y fath alwad?

A. O gweled wnaeth tu draw i'r bedd,
Drag'wyddol wledd yn daliad.

H. Pa arwydd ganddo gafwyd
O'i duedd i ymsymud?

A. Myn'd allan wnaeth i edrych hynt
Ei geraint yn eu hadfyd,
Ac Aifftiwr roddodd ddyrnod
I'w frawd, ac yntau'n canfod,
A lladd yr Aifftiwr a wnaeth o,
A'i guddio yn y tywod.

H. 'Nol iddo wneyd y lladdiad,
Beth wedi'n fu'r canlyniad?

A. Yr ail-ddydd wedi'n, megis cynt,
Aeth attynt fel heddgeidwad,
Pan welodd ddau'n ymryson,
Fe dd'wedodd wrth y creulon,
Pa'm y tarewi'th frawd, (y dyn)
Mae e'n un o'th gyfeillion.

H. A oeddent hwy'n ystyried,
Fod Moses am ei gwared,
Pa atteb gafodd gan y gwr
Fu'n curo mewn caethiwed?

A. "Pwy'th roddodd di yn farnwr,
"Beth wnaethost ti i'r Aifftiwr,
"A leddi fi fel lleddaist e'
"Pan gefais gyfle, neithiwr."

H. Pwy, pwy, wnaeth ei fradychu,
Ai un o'r caethion deulu?

A. Ei frawd a ddaliodd atto ddig,
Am gynyg eu gwaredu.

H. Beth wed'yn ddaeth o hono,
A glybu'r brenin Pharao?

A. Do, do, ac yntau ffodd am gell,
I Midian bell i 'mguddio.

PENNOD III.

H. Beth ddaeth o'r bachgen duwiol,
Nol ffoi i wlad estronol?

A. Eisteddodd lawr wrth bydew dw'r,
Mewn cyffwr tra diffygiol.

H. 'Nol iddo gaffael llymaid,
Beth hefyd wnaeth am damaid?

A. Daeth saith o ferched i'r un gwr,
I dynu dw'r i'r defaid:
A bechgyn y gym'dogaeth,
Oedd yn eu rhwystro'n ddiffaith,
Hyd nes i Moses ar ei hynt,
Wneyd iddynt fuddugoliaeth.

H. Beth ydoedd eu hamgylchiad,
A gafodd Moses daliad?

A. I'r saith, nid gwarth eu swydd, ond
clod,
Er bod yn blant offeiriad,
'Nol iddynt gael ymwared,
A thuag adre' fyned,

Eu tad ofynai yn dra syn,
Pa'm daethent hwy cyn gynted.

H. A fedrwch chwithau adrodd,
Pa atteb ganddynt gafodd?

A. "Ein gyru wnaed oddiwrth y dw'r,
Ond Aifftiwr a'n hachubodd."

H. Beth dd'wedodd yr offeiriad,
Pan glybu am yr Aifftiad?

A. "Pa le y mae y gwr?—a aeth
"Ef ymaith heb ei daliad?
"Gwnewch alw arno yma
"Fel gallo fwyta bara:"
Ac iddo'n wraig gan faint ei serch,
Fe rodd ei ferch Sephora.

H. Beth wed'yn fu ei alwad
'Nol derbyn fath ddyrchafiad?

A. Er maint ei ddysg, nid gwych ei swydd
Sef bod ar braidd yn geidwad.

H. Pa hyd y bu'n cyflawni,
Yr alwedigaeth hyny?

A. O'i fywyd bu y drydedd ran,
Yn Midian yn trigiannu.

H. Pa raid holl ddysg yr Aifftiaid,
At fod yn fugail defaid?

A. Rhaid oedd cael dysg at fod mewn swydd
Rhwng Arglwydd nef a'i ddeiliaid,

H. *A rodd ei Arglwydd iddo,*
Uwch swydd na feddai Pharao?

A. Cyfreithiau'r orsedd uwcha'i bri,
I'w gweini gafodd ganddo:
Ni bu yr un llythyren,
Erioed o'r blaen mewn 'sgrifen,
Trwy oesau'r byd gan ddynolryw,
O ddeddfau Duw eu perchen.

H. *Pa raid ei fod yn Midian,*
Am ddeugain mlynedd cyfan?

A. I ddysgu'r swydd o drin y praidd,
A choledd y rhai egwan,
Gael arwain mewn llarieidd-dra,
Hoff ddefaid y Jehofah,
O fysg y cwn trwy anial dir,
Am amser hir i'w porfa.

PENNOD. IV.

H. *P'odd daeth y bugail defaid,*
Oddiwrth y Midianiaid?

A. Duw ddaeth mewn tân i ben y twyn,
I'w gychwyn at yr Aifftiaid.

H. *Os llais o'r nef a'i galwodd,*
Mynegwch p'odd dechreuodd?

A. Fe drodd ei braidd tu draw i'r berth,
I Horeb serth fe ddringodd,

A chanfu ar ei gopa,
Ryw berth yn dân o'r poetha,'
Er hyny gwyrddlas ydoedd hi,
Yn tyfu heb ei difa.

H. Yr oedd hi'n îr rhagorol,
Pan tyfai mewn tân ysol?

A. Nid nôdd y berth a'i cadwai'n fyw.
Ond Duw oedd yn ei chanol.

H. Pa fodd y gwybu Moses,
Fod Duw'n y lle arswydus?

A. Ca'dd rybudd pan oedd at y gwres,
Yn nesu yn rhyfygus,
"Tyn ymaith dy esgidiau,
" Myfi yw Duw dy dadau,
" Disgynais at fy eiddo, er
" Eu gwared o'u doluriau."

H. Pa beth a dd'wedodd wrtho,
'Nol dangos pwy oedd yno?

A. "Rhaid i ti fyn'd i'r Aipht i hol,
"Fy mhobl o feddiant Pharao,
"A'u harwain o law'r Aifftiaid,
"I le y Cannaneaid,
"Gwlad helaeth dda, gwlad lawn o faeth,
" A mel a llaeth ei llonaid."

H. Pa beth a dd'wedodd Moses,
Am waith mor anrhydeddus?

A. " Pwy ydwyf fi fel 'rawn i gael
" Plant Israel o'r lle poenus,
" Nis gwn beth yw dy enw,
" Ni fedraf ddweud yn groyw,
" Ac ni wrandawant ar fy llais,
" O'm neges ni wnant sylw."

H. Beth dd'wedodd y Jehofa,
I'w nerthu mewn llwfyrdra?

A. " Diau y byddaf gyda thi,
" Nes dod i fynu yma,
" Canys YDWYF yw fy enw,
" Yn mhob-man lle b'o galw,
"A d'wed di hyny wrth y rhai,
" Lle mae fy mhobl yn nghadw."

H. A wnaeth e' ryw arwyddion,
Er nerthu ffydd y gwirion?

A. Ei ffon fugeilio'n sarff fe wnaeth,
Nes peri aeth i'w galon;
A'i law a wnaeth fel eira,
'Nwahanglwyf o'r fath waetha',
A'r llaw a'r ffon yn ol a ddaeth,
At eu gwasanaeth cynta.'

H. A aeth e'n wrol wed'yn,
At Pharao'r ffyrnig elyn?

A. Tra chyndyn fu hyd oni ddaeth,
Ei frawd oedd ffraeth i'w ganlyn,
Ac yna aeth at Jethro,
I roddi'r defaid heibio;

A chael ei wraig a'i blant bob un,
Ac asyn idd eu cludo.

H. A ga'dd y teulu taclus,
'Nol cychwyn, daith gysurus?

A. O na; mewn lle pan dros y nos,
Yn aros bu'n arswydus,
'Roedd Moses wedi methu,
Mewn crefydd yn y teulu,
Yn ei ddyledswydd at ei blant,
Fel llawer cant yn Nghymru.

H. Pa fodd y bu hi arno,
Os cafodd Duw ei ddigio?

A. Bu bron a'i ladd am un oedd 'nol,
Heb ôl enwaediad arno;
Hyd nes i'w wraig Sephora,
Droi digder y Jehofah,
A chyllell lem unionai'r fam,
Y cam pan mewn cyfyngdra.

PENNOD V.

H. Ble wed'yn yr aeth Moses,
A'i deulu gwan, trafferthus?

A. Ar ol ei gael oddiwrth ei fai,
Fel byddai'n flaenor trefnus,
Daeth Aaron i'r anialwch,
I'w arwain maes o'r d'ryswch,

I'r Aifft hwy aethant ollyn fyw,
Dan nodded Duw a'i heddwch.

H. *Ar ol eu myn'd at Pharao,*
Pa groesaw gawsant ganddo?

A. Er dweyd dros Dduw ar ran ei blant
Ni chawsant ond eu gwawdio,
A dyblu ar drueni
Gwneuthurwyr y priddfeini,
Nes oedd y rheiny'n beio'n llym,
Am wneud i'w sawyr ddrewi.

H. *Pa beth wnaeth Moses wed'yn,*
Wrth weled pawb i'w erbyn?

A. Fe drodd at Dduw gan ofyn—"Pa'm
"I'm gyraist at rai cyndyn,
"Er pan y gwnes lefaru,
"Mae'th blant yn cael eu drygu,
"A thithau'n oedi, er eu bod,
"Heb ddyfod i'w gwaredu."

H. *Pa gysur gafodd ganddo,*
Yn wyneb digder Pharao?

A. "Na lwfrha,—yn unig cred,
"Cai weled beth wnaf iddo,
"Fy enw yw JEHOFAH,
"Fu, sydd, ag fydd yn ola',
"A Pharao er ei rwysg a'i rôd,
"Gaiff wybod pwy sydd drecha'."

H. *A aeth efe'n galonog,*
Dan nawdd yr Hollalluog?

A. Er rhoi i'r caethion newydd da,
Hwynt-hwy oedd fwyaf taiog,
Trodd wed'yn i dd'weud wrtho,
“Pa fodd yr af at Pharao,
“Ti weli fod dy bobl dy hun,
“Rhy gyndyn i fy ngwrando.”

H. *Beth dd'wedodd y Duw tirion,*
Wrth Moses isel galon?

A. “Fy enw I sydd fwy o rodd,
“Na chafodd neb o ddynion,
“Yn Dduw i Pharao'th wnaethpwyd,
“Ac Aaron i ti'n brophwyd,
“O hyn i maes cei allu mwy,
“Na chefaist trwy dy fywyd.”

H. *Pa allu mwy roed iddo,*
I faeddu gallu Pharao?

A. Cadd allu mwy na un-dyn byw,
Bys Duw oedd ganddo'n gweithio,
Cyflawnodd ddeg o wyrthiau,
A'r rhei'ny oll yn bläau,
Heblaw'r wialen drodd yn sarff,
Heb frathu yn y dechrau.

PENNOD VI.

H. *Pa blaau wnaeth e' ddangos,*
Pa hyd bu'r cynta'n aros?

A. Yr unig afon yn y wlad,
A drodd e'n waed am wythnos,
O honi parodd heigio,
O'r llyfaint cas fu'n dringo
Ar weision, pobl, a bwyd, a thŷ,
A chefn, a gwely Pharao.

H. Ar ol dau bla anedwydd,
Beth wed'yn oedd y trydydd?

A. Troi'r llwch yn llau trwy'r wlad a wnaeth,
A'r swynwyr ddaeth i w'radwydd.

H. Pa bla a ddygodd allan,
Ar ol fath bryfed aflan?

A. Cymysgbla drom ddaeth i bob tŷ,
A'r wlad, nes llygru'r cyfan,
Sef cymysg heidiau ednog,
O bryfed poenus pigog,
Nes oedd hen Pharao'n gwaeddi ("Ewch
Aberthwch i'ch Duw") 'n daiog.

H. Ai nid oedd hyny'n ddigon,
Gan iddo ddod yn foddlon?

A. Caledu'r galon a wnaeth o
Nol addo, bu'n anffyddlon,
O'r lludw daeth cornwydydd,
A'r cenllysg ddrylliai'r coedydd,
Er lladd o'r haint ei dda, bob un,
Bu wedy'n yn anufydd.

H. *Pa bla a ddaeth i ganlyn,*
Y cenllysg ar yr adyn?

A. Locustiaid ddaeth nes llenwi'r wlad,
O'u hol ni chaed llyseuyn;
Ac yna galwodd Pharao,
Ar frys am Moses atto,
I geisio ganddo faddeu'i fai,
Ac anfon gweddiau drosto.

H. *Ai nid oedd e'n rhagrithiol,*
Mewn agwedd mor grefyddol?

A. Oedd, oedd, a Moses ddug a'i law
Dywyllwch tew anferthol,
A Pharao aeth mor chwerw
I Moses ar ol hwnw,
Nes dweud "Os gweli'm hwyneb mwy
Tydi a fyddi farw."

H. *A welsant hwy eu gilydd,*
Ar ol y cyfryw rybydd?

A. Na welsant byth;—y ddegfed bla
Wnaeth Pharao'n eitha ufydd,
'Nol colli o'r rhai creulon,
Eu cyntaf-anedigion,
Gwthiasant Israel maes o'u bro,
Yn llwythog o anrhegion.

H. *Pa fodd yr aethant wed'yn,*
I maes o dir y gelyn?

A. Ar haner nos mewn tai â gwaed,
Eu gwledda wnaed cyn cychwyn,
Ac yna aethant allan,
I ddechreu'r ffordd i Ganaan,
Fel llu gorchfygol ar eu taith,
Ond rhwystrau ddaeth yn fuan.

PENNOD VII.

H. Pa rwystrau a'u cyfarfu,
Ar ol i Pharao fethu?

A. Eu harwain wnaed gan golofn darth,
Rhwng creigiau serth o'r ddautu,
O'u hol daeth byddin Pharao,
O'u blaen y môr yn rhuo,
A phawb ond Moses yn yr ing,
Heb wel'd ond angau yno.

H. Beth arall welodd Moses,
Yn y cyfyngder aethus?

A. Ffordd lydan, rydd, i fyn'd i r lan,
Trwy'r nen i le cysurus,
A brysio wnaeth ar hyd-ddi,
Am gymhorth mewn caledi,
A chafodd nerth i wneyd i'r mor,
Ymagor i'w sylfaeni.

H. A gawsant hwy ymwared,
Ar ol cael ffordd agored?

A. Rhwng muriau dw'r trwy'r mor ymla'n
Ar ol y tân gwnaent gerdded:

Nes dyfod cyn y boreu,
I'r lan heb un yn eisiau,
A'r Aiphtaidd lu a ddaeth i'r môr,
Gan yru ar eu holau.

H. A ddaethant hwythau i fynu,
Ar ol y duwiol deulu?

A. O na,—y lle daeth Israel trwy
Y cawsant hwy eu claddu,
Gwnaeth codiad llaw'r gwas ffyddlon,
Y muriau dw'r yn drochion,
Nes oedd yr Aifftiaid oer eu cri,
Yn boddi yn yr eigion.

H. I 'ble yr aeth â'r dyrfa,
Ar ol y fath ddiangfa?

A. 'Nol moli'r Ior fe ddyg y côr,
Oddiwrth y môr i Mara;
Lle cawsant ddyfrodd chwerw,
Hyd nes i Moses fwrw,
Y peraidd bren (er dofi'r stwr,)
I wneud y dw'r yn groyw.

H. A aethant hwy'n gysurus,
Ar ol cael dyfroedd iachus?

H. Eu tuchan yn anialwch Sin,
A godai'n erbyn Moses,
Am nad oedd ganddynt fara,
Na chig fel cynt i'w fwyta,

Ond cafodd iddynt yn yr hwyr,
Y soflieir a'r Manna.

H. *A fuant hwy yn foddlon,*
Ar ol cael bwyd angylion?

A. Pan ddarfu'r dw'r nol myn'd yn mla'n
Bu wed'yn duchan creulon;
A Mosés yn ei dywydd,
A dd'wedai wrth yr Arglwydd,
"Pa beth a wnaf am ddw'r i'r llu,
"Fe'm lladdant i yn ebrwydd."

H. *I ble y trow'd ei wyneb,*
Er dofi eu creulondeb?

A. Anfonwyd ef a deuddeg gwr
I gyrchu dw'r o Horeb,
A gwialen Duw fe d'rawodd,
Y graig; a'r dw'r a lifodd,
Trwy'r cras-dir poeth, hyd Ganaan bron,
Yn afon fe'u dilynodd.

H. *A fuant hwy yn ddedwydd,*
Ar ol cael dw'r o'r mynydd?

A. O na, hwy gawsant yr un dydd,
ŵyr Esau yn wrthnebydd:
Ond codai Moses ffyddlon,
At Dduw ei law a'i galon,
Nes i Osea gyda'i lû
Orchfygu eu gelynion.

PENNOD VIII.

H. *Pa le'r oedd teulu Moses,*
Trwy'r holl drallodion dyrys?

A. Dychwel'sant hwy o'r Aipht i'w bro,
A Jethro yn gysurus;
Gan gofio'r hên gytundeb,
Am ddod yn ol i Horeb:
Pan ddaeth i ben, gwnaeth Jethro frys
I Moses wel'd eu hwyneb.

H. *Pa le y dug e'r dyrfa,*
Nol ennill yr ymladdfa?

A. Fe aeth a'r gwersyll gydag e',
At odre mynydd Sina,
A galw wnaeth yr Arglwydd,
Ar Moses mwyn i'r mynydd,
A d'wedodd "Pâr i'r dynion fod
Yn barod erbyn trenydd."

H. *Beth gym'rodd le mhen tridiau,*
Gan fod rhybuddio'n eisiau?

A. Llais ydgorn cryf, a'r mellt yn gwau,
Trwy r cwmwl, a tharanau;
A'r mynydd oll yn mygu,
A'r creigiau tân yn crynu,
A'r gwersyll oll yn sefyll draw,
Mewn braw ymron llewygu.

H. *Pwy, pwy, oedd yno'n gweithio,*
Pa achos wnaeth effeithio?

A. Rheolau y cyfamod hên,
Yn Eden oedd yn rhuo,
Disgynodd y Deddf-roddwr,
I'w darllen i'r troseddwr;
Ac yn y braw aeth bron o'i go.'
Nes iddo gael Cyfryngwr.

H. *Pwy gafwyd i gyfryngu,*
Pan oedd y bobl yn crynu?

A. O, Moses aeth trwy'r mwg a'r tân,
Y'mla'n at Dduw i'r fagddu;
Trwy wa'd fe wnaeth ddihangfa,
Rhag melldith llyfrau Sina,
Mewn aberth hedd hwy gawsent fyw,
A gweled Duw, a gwledda.

H. *A gafodd Moses eiriau*
'R cyfamod mewn llythyrenau?

A. Ar ol dyhuddo'r llid trwy waed
Y ddeddf a gaed ar lechau.
Bu Moses ddeugain niwrnod
Cyn iddo'u cael yn barod,
Ar Sinia'i hun rhwng Duw a dyn,
Heb ddychryn 'nol gwneyd cymod.

H. *Pwy gafodd e'n wyr ffyddlon?*
I lywodraethu'r dynion?

A. Gadawodd hwynt; ond trist fu'r tr
Tan ddwylo Hur ac Aaron;

Y bobl a aeth i chwareu
Ger bron eu heulun dduwiau;
Pan welodd Moses, aeth o'i go'
Nes iddo ddryllio'r llechau.

H. *A dorodd e'r gorch'mynion*
Wrth dori'r llechau llyfnion?

A. O na; eiddigedd tros y ddeddf
Gynhyrfodd reddf ei galon:
Fe'u galwyd ef i'r mynydd,
'Nol naddu llechau newydd,
I gael y geiriau fel o'r bla'n,
Yn gyfan heb gael cerydd.

PENNOD IX.

H. *A ydych chwi'n wybodus*
Pa sawl deddf gafodd Moses?

A. I Dduw roi tair ar Sina fryn
Sydd ini'n ddigon hysbys:—
Deddf crefydd y cysgodau:—
A'r ddeddf roed ar y llechau:—
A deddf i'r wlad, cyffelyb wedd
I ddeddf ein senedd ninnau.

H. *Pa hyd ar ben y mynydd*
Bu Moses gyda'r Arglwydd?

A. Hyd nes i'w groen o dro i dro
Ddisgleirio gan sancteiddrwydd;

Bu ddeugain niwrnod, ddwywaith,
Ar Sina'n cael y gyfraith,
A'i wedd a gyfnewidiai'n fawr,
Pan ddaeth e' i lawr yr ailwaith.

H. *A wnaeth Duw anfoddloni*
I'r bobl am gyfeiliorni?

A. Pan wnaethant lo, o ran ei lun,
Yn eilun i'w addoli,
Fe ddigiodd mor ofnadwy,
Nes lladd ar dde ac aswy,
Hyd nes i Moses trostynt hwy
Anturio mewn i'r adwy.

H. *Beth oedd y ddadl oedd ganddo*
Yn sylfaen am ei wrando?

A. "Pa beth a wnai i'th enw mawr,
"'Nol tori lawr dy eiddo:
"O cofia y cyfamod
"A wnaed a'n tadau'n barod;
"Am ddwyn eu had i'r Ganaan wlad,
"Na ad hwynt fyn'd yn ddifrod."

H. *A welodd Moses wyneb*
Y dwyfol bresnoldeb?

A. Nis gall'sai fyw a gwel'd ei wedd,
Rhy danbaid oedd ei burdeb;
Mewn craig yn ymyl Duwdod
A'r ddwyfol law yn gysgod,

(Nis gall'sai ddala mwy o rodd,)
Ei gefn fe gafodd ganfod.

H. A ddarfu rhai wrthsefyll
Ei orsedd yn y gwersyll?

A. Ei frawd a'i chwaer am ei wraig ddu
A'i gwrthwynebai'n erchyll:
A Chora a'i gyn'lleidfa,
A ddarfu wrthryfela,
Trwy daeru nad oedd ganddo hawl
I lywio mwy na'r gwaela'.

H. A gafwyd rhyw eglurder
Mai Moses biau'r gader?

A. Ei chwaer a d'rawyd â llaw Duw
Yn farw hyd ei haner.
A'r ddaear ddarfu hollti
Nes cafodd Cora'i lyncu,
Yn nghyd a phawb o'i anfad ryw
Yn fyw i uffern obry.

PENNOD X.

H. A lywiodd ef fel penaeth
'Nol meddwl Duw yn berffaith?

A. O na, 'nol dod i Sin fe wnaeth
Ei anfoddloni'r ailwaith,
Yn Horeb fe darawodd
Y graig, a'r dw'r a ffrydiodd,

I'w disychedu ar eu taith,
Yn llif, am faith flynyddoedd.

H. *Ni wyddom ni ddim eto,*
Beth oedd ei drosedd yno?

A. O, taro'r graig am ddw'r oedd fai,
Heb eisiau taro'r ail-dro;
Pan darfu'r dyfroedd sychu,
Nid rhaid oedd ond llefaru,
Ond Moses yn ei nwyd a wnaeth,
Yr ail-waith daro arni.

H. *Os cafodd Duw ei ddigio,*
Pa gerydd roddodd arno?

A. Yn lle cael myn'd i'r Ganaan fro,
Cadd farw ar ben Nebo;
A'r bobl a ga'dd eu brathu,
Gan seirff am ei gynhyrfu,
Er gwella'u brath ca'dd sarff o bres,
Gan Moses ei derchafu.

H. *Pa bryd y ca'dd ymwared,*
Oddiwrth ei lafur caled?

A. Ar ol dosbarthu'r wlad oedd well
A chael o bell ei gweled,
Fe aeth i farw'n wrol,
A'i gnawd yn iraidd nerthol,
A chladdwyd e'n chwe'ugain o'd,
Heb wybod i'r Diafol.

H. *Fe aeth yr holl gyn'lleidfa,*
I'w angladd ef mi goelia'?

A. Ni chafodd un ond Duw ei hun,
Ei ganlyn tua'r gladdfa;
Bu farw ar ben Nebo,
Heb ond ei hunan yno,
Ei gladdu wnaed yn nghôl ei Dad,
A'i fedd ni cha'd er chwilio.

H. *Ai nid oedd Aaron yno,*
Na Miriam 'chwaith yn wylo?

A. Fe'u claddwyd hwy o'i flaen (ill dau)
Yn nechreu'r flwyddyn hono,
Y flwyddyn ola' cofiwch,
O ddeugain yr anialwch,
Eu myn'd i'r bedd wrth Ganaan bron,
A bair i'n calon dristwch.

ADDYSGIADAU.

G. *Pa rai yw'r addysgiadau,*
A gesglwch chwi i ninnau,
Oddiwrth yr hanes hynod hon,
A'i mawrion orthrymderau?

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A. Fod gofal Duw'n ddiflino,
Oddiamgylch pawb o'i eiddo
O'r bru i'r bedd; trwy hyd eu hoes,
Try'r gwyntoedd croes i'w puro:

Ni chaiff y tân eu llosgi,
Na gwaelod môr eu boddi,
Rhag haint i'w lladd, na chledd i'w
bron,
Angylion gânt gastellu:—
Fe gaiff y creigiau doddi,
Cyn caffont hwy sychedu,
A'r wybren roddi bara'n gynt
Nag iddynt hwy newynu.
Cynddaredd eu gelynion,
Dry iddynt hwy'n fendithion,
Wrth raid, eu harian hwy a'u haur,
A roi'r at gynal Seion.

2

—Fod eisiau dysg a synwyr,
A zel ar y Pregethwyr,
Yn fwy na thafod rhydd a rhwydd,
A rhugyl fel araethwyr:
A wyneb y Jehofa
I'w harwain ar eu gyrfa;
Wrth ddysgu'r ffordd i'r nef i fyw,
Hyn yw'r cymhwysder mwya'.

3

—Fod rhaid i ddysgedigion,
Cyn bod yn arweinyddion,
Addfwynaidd, gostyngedig, llon,
I bererinion Seion:—

—Fod cyd tan law yr Arglwydd
Yn dysgu gostyngeiddrwydd
A'r amser dreuliwyd wrth y dasg,
I ddysgu pynciau newydd:
Mae dysg yn magu'r bendro
Os na cheir rhywbeth rhagddo;
Ond os daw Duw i roddi dysg,
Y dotrwysg gaiff ei ddattro.

4

—Mai *dw'r* syn disychedu,
A bara sydd yn porthi;
A thra b'o genym ninnau'r ddau,
Caiff natur ei diwallu;
Y *blys* sy'n mofyn breision
A'r holl ddiodydd poethion;
Ac eglur yw fod Duw yn ddig,
Wrth ddynion blysig, meddwon.

5

—Fod deddf yr hen gyfamod,
Yn ysol dân i bechod,
Pob un trwy hon a ddaw at Dduw,
Gaiff farw heb ei gymod:
Ond gwaed yn llaw Cyfryngwr
A ddyry i'r Deddfroddwr
Foddlonrwydd llawn,—a llwyr ryddhâd,
Trwy'r taliad i'r troseddwr.

GALWAD I'R YSGOL SABBOTHOL.

Holl blant y wlad i'r Ysgol Sul,
Pa'm na ddewch? &c.,
I ddysgu rhodio'r llwybr cul,
Pa'm na ddewch? &c.,
Ar lydan fordd i uffern dân
Y gwelir torf o'r Ie'nctyd glân,
I'r Ysgol Snl o fawr i fàn,
Pa'm na ddewch? &c.

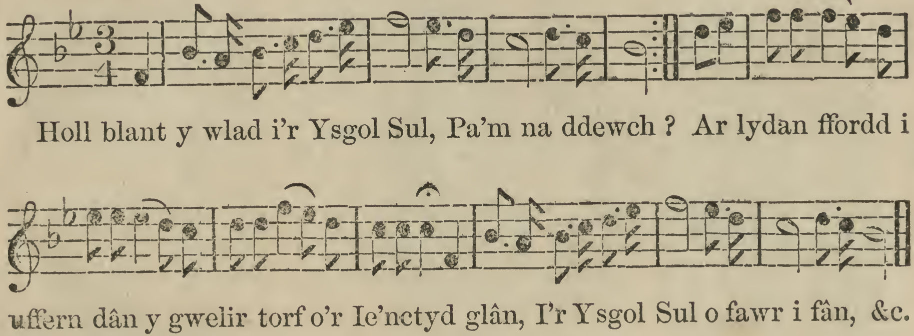
Mae hon yn dysgu pawb yn rhâd,
Pa'm na ddewch? &c.,
Am Iesu Grist a'i werthfawr wâ'd,
Pa'm na ddewch? &c.,
Fe dderbyn hon bob oed a rhyw
I gael eu dysgu yngeiriau Duw,
Am ffordd i godi'r marw'n fyw,
Pa'm na ddewch? &c.

Holl famau plant i'r Ysgol hon,
Pa'm na ddewch? &c.,
A'ch hoff fabanod ar eich bron,
Pa'm na ddewch? &c.,
Cewch chwi eich hunain a'ch rhai bach
Eich dysg am ddim a phawb o'ch ach,
I'r Ysgol Sul pan bo'ch chwi'n iach,
Pa'm na ddewch? &c.

A chwithau dadau sydd ar ol,
  Pa'm na ddewch? &c.,
A'ch gweiniaid blant mewn llaw a chôl,
  Pa'm na ddewch? &c.,
A'r boneddigion o bob gradd
I le sydd well ni chewch eich gwa'dd,
I wledda'r meddwl,—nid ei ladd,
  Pa'm na ddewch? &c.

I'r Ysgol râd Sabbathol hael,
  Pa'm na ddewch? &c.,
Rhydd ddysg i'r gwycha' fel i'r gwael,
  Pa'm na ddewch? &c.,
Pawb sydd hyd yma'n aros draw,
O dewch yn nes, rhowch help eich llaw,
Cewch daliad helaeth ddydd a ddaw,
  Pa'm na ddewch? &c.

GALWAD I'R YSGOL SUL.


Holl blant y wlad i'r Ysgol Sul, Pa'm na ddewch ? Ar lydan ffordd i
uffern dân y gwelir torf o'r Ie'nctyd glân, I'r Ysgol Sul o fawr i fân, &c.

CAERFYRDDIN: ARGRAFFWYD AC AR WERTH GAN M. JONES.

1860's

"Yn gymaint a'i wneuthur o honoch i un o'r rhai hyn, fy mrodyr lleiaf, i mi y gwnaethoch."

Cyfeilles i'r enwog Fibl Gymaeithas.

1860's

"Yn gymaint a'i wneuthur o honoch i un o'r rhai hyn, fy mrodyr lleiaf, i mi y gwnaethoch."

Cyfeilles i'r enwog Fibl Gymdeithas.

CYMDEITHAS DDIRWESTOL Steuben a Remsen

"GAN FWRW DYCHYMYGION I LAWR."

2 Cor. 10: 5.

Yr wyf yn ymrwymo yn wirfoddol i lwyr ymwrthod a gwlybwr meddwol; i beidio na rhoddi na chynnyg y cyfryw i neb arall; ac yn mhob modd i wrthsefyll yr achosion a'r achlysuron o anghymedroldeb.

Rhif. 143 Mrs Elizabeth Everett

"Canys tra byddoch yn gwneuthur y pethau hyn ni lithrwch chwi ddim byth." 2 Pedr 21: 10.

[R. W. Roberts, Argraffydd.]

Robt R Roberts
ysgrifenydd

ARWEINYDD

Ddysgu Darllen Gair Duw

YN YR

IAITH GYMRAEG.

GAN ROBERT EVERETT.

"Ewch gan hyny a dysgwch yr holl genhedloedd."

UNFEDARBYMTHEG ARGRAFFIAD AMERICANAIDD.

REMSEN, N. Y.:
CYHOEDDWYD GAN MRS. E. EVERETT.
1877.

Y DEG GORCHYMYN.

I. Na fydded it' dduwiau eraill ger fy mron i.

II. Na wna it' ddelw gerfiedig, na llun dim a'r *y sydd* yn y nefoedd uchod, nac a'r *sydd* yn y ddaear isod, nac a'r *sydd* yn y dwfr tan y ddaear. Nac ymgryma iddynt, ac na wasanaetha hwynt: oblegid myfi, yr Arglwydd dy Dduw, *wyf* Dduw eiddigus, yn ymweled âg anwiredd y tadau ar y plant, hyd y drydedd a'r bedwaredd *genhedlaeth* o'r rhai a'm casant, ac yn gwneuthur trugaredd i filoedd o'r rhai a'm carant ac a gadwant fy ngorchymynion.

III. Na chymer enw yr Arglwydd dy Dduw yn ofer: canys nid dieuog gan yr Arglwydd yr hwn a gymero ei enw ef yn ofer.

IV. Cofia y dydd Sabboth i'w sancteiddio ef. Chwe diwrnod y gweithi, ac y gwnai dy holl waith. Ond y seithfed dydd *yw* Sabboth yr Arglwydd dy Dduw: na wna *ynddo* ddim gwaith, tydi, na'th fab, na'th ferch, na'th wasanaethwr, na'th wasanaethferch, na'th anifail, na'th ddieithr ddyn a fyddo o fewn dy byrth. O herwydd mewn chwe diwrnod y gwnaeth yr Arglwydd y nefoedd a'r ddaear, y môr a'r hyn oll *sydd* ynddynt; ac a orphwysodd y seithfed dydd: am hyny y bendithiodd yr Arglwydd y dydd Sabboth, ac a'i sancteiddiodd ef.

V. Anrhydedda dy dad a'th fam; fel yr estyner dy ddyddiau ar y ddaear, yr hon y mae yr Arglwydd dy Dduw yn ei rhoddi i ti.

VI. Na ladd.

VII. Na wna odineb.

VIII. Na ladrata.

IX. Na ddwg gam dystiolaeth yn erbyn dy gymydog.

X. Na chwenych dŷ dy gymydog, na chwenych wraig dy gymydog, na'i wasanaethwr, na'i wasanaethferch, na'i ŷch, na'i asyn, na dim a'r *sydd* eiddo dy gymydog.

Ab eb ib ob ub wb yb
ap ep ip op up wp yp
ac ec ic oc uc wc yc
ag eg ig og ug wg yg

Ad ed id od ud wd yd
at et it ot ut wt yt
af ef if of uf wf yf
aff eff iff off uff wff yff

Dda dde ddi ddo ddu ddw ddy
tha the thi tho thu thw thy
cha che chi cho chu chw chy
nga nge ngi ngo ngu ngw ngy

Pa le ei dy ef yn y nef
pa dy ty yn dda ar y graig
i'r ne yr a y dyn fo da
i ba le yr a fe y dyn drwg

A bu ef yn is ei le nac yn y ne.
do fe fu pan y bu ef yn y pridd
un yw ef yn un ag fe mae y Tad
ei le fe lle y bu fo yn ei fedd
yn yr un lle fo lle bu awn ni yn llu
a fu fe yn un a ni do fe fu gynt

Geiriau un Sill, o ddwy a thair Llythyren.

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cob
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lol
llai
llew

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Bai
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cyd
cudd
daw
dau
deg
dig
ewch
eith
eich
erch
fall
fan
ffodd
ffel
gor
gau
gwr
gem

Geiriau Un Sill o Bedair Llythyren.

Balch
bwlch
cant
cwrdd
gordd
gair
gafr
dadl
eithr
ffagl
fflam
ffordd
hardd
hawdd
iawn
iwrch
lamp
llwyn
llawn
llaeth

Maith
maen
main
mwyn

Baedd
ffust
gwedd
gwyd
gwydd

Gwiw
gwyw
tafl
dafn
dwfr

Drud
pasg
pysg
glew

Glas
glan
sain
sugn

nerth
nain
nwyd
pant

myrdd
haul
hawl
rhodd
rhydd

pawb
pris
rhew
rhod
rhif

rhaff
rhai
dwyn
swyn

saeth
trill
dryll
mollt

rhwd
rhad
rhed
rhyw

pridd
llais
hwyr
gwyr
gwar

llond
llafn
drwg
mawr
mawl

calch
cylch
cochl
telm

teml
llathr
deddf
ffair

sant
swllt
tant
taid

pleth
llethr
gwich
brau
braw

croth
cloff
talp
tolc
glyd

glud
llawr
dewr
congl

cengl
lledr
mewn
swrth

glew
glan
gras
cras

praff
cladd
cledd
clyw
cloch

clul
llwgr
dist
tyst
talm

traf
gref
crys
cron

gris
Marc
Mair
lleddf

Geiriau un Sill, o bum Llythyren.

Plant
plwyf
plisg
sawdl
cwymp

meidr
meitr
llwybr
chwyrn
chwardd

clais
praidd
gwaith
maent
chwaeth

braich
gwaed
gwawr
gwaeth
mainc

clwyd
gwallt
gwyllt
trefn
troed

Gwalch
chwigl
prawf
chwaer
chwant
blaidd
brwyn
braidd
gwych
clawdd
blwydd
blawd
gwadu
bloedd
maint
rhawg
traed
draig
gwawr
craig

Geiriau un Sill, o chwe' Llythyren.

Gwraidd
gwraig
rhisgl
gwnaeth
gwnawn
rhaint
trysgl
trosgl
gwrysg
siampl
pwyntl
crwydr
braint
braisg
treigl
gwystl
gwaisg
rhwysg
trawst
gwnant

Geiriau o ddwy Sill.

Ab el
ac en
ag en
be la
be li
de or
de ol
di au
el w
el wa
en w
en wi
er ys
fe lly
is el
is od

Llw on
my fi
lle ty
lle ol
of er
od id
og of
tu edd
ty ad
add ef
uch af
ud fa
un ig
wy au
ol af
yf wr
yf ed
ad en
ad yn
af al

Ad wy
all an
ac w
ell yll
am do
is af
od yn
og au
ad eg
bw rw
ba ra
bu an

Ad ladd
a dref
ad rodd
ad waen
aer on
ael od
cad arn
gad ael
can dryll
gaf ael
af lwydd
af raid
pad ell
blin der
gen au
cau ad

Mas w
pyg u
par a
pur aw

En byd
arf au
ar fod
ar fer
can fod

Wyl wch
wyl aidd
ieu`ainc
ieu anc
hedd yw

Swp er
sant aidd
sar ug
sor i
syn u

Tal iad
dal iwr
tel yn
del iwch

coel bren
cor lan
ad gais
at cas

cor yn
gor fod
cerdd ed
gerdd i
cor wynt

wyr yf
gwyr yf
gwir fodd
lladr on
un dod

syn iodd
ser en
sir iol
syl faen
sein iaw

ty wyll
duw iol
toll fa
dell ni

cordd i
gordd iad
cam u
ceim ion

pen glog
ben dith
pen twr
barn wr
pan dy

bwyl iau
ang or
u gain
deu gain
lle'oedd

syll u
syn wyr
sym ud
saf ant
saf odd

tyw od
di boen
tyrf oedd
der fydd

am can
au sicr
aml der
e naid

llaw er
llawn ion
medd al
myn af
myn ed

llid iog
llyd ain
llu aws
wrth yf
yd wyf

seith fed
sugn o
sathr u
sef yll
syrth io

tyf u
dif rod
tyw ydd
dyfr llyd

Geiriau o dair Sill.

Ad na bod
au fon wyd
ab sen wr
add ol i

Ban er wr
bach gen aidd
ben dig aid
bodd lon i

cyn en au
caw od ydd
cref ydd au
cor sen au

De fod au
defn ydd iol
dir gel wch
dir gel aidd

e wyll ys
e drych odd
er yr od
eidd il od

ffyn on au
ffyn id wydd
ffordd ol ion
ffon od iau

Gor chy myn
go gon iant
go gon edd
gor uch af
gor mod edd

hedd ych ol
hei aeth ion
hyn od ol
haedd ian nol
hollt iad au

Iudd ew on
ieu ang ach
ir eidd io
iawn der au
iach awd wr

Lla wen ydd
llu os og
llif eir io
lladr on llyd
llawn fryd ig

medd yl io
mol ian nu
meith rin odd
moes ol deb
myn ydd oedd

new ydd ion
nos wyl iaw
nef ol aidd
neg es au
ni feir i

Of er edd
ofn ad wy
och en aid
off eir iad
perth yn as
pis er au
preg eth au
pech od au

pryn ed ig
rhad lon deb
rhag lun iaeth
rhag wel ed
saer ydd iaeth
syl faen u
sar ug rwydd
tal iad au

tel yn au
tryth yll wch
un ion deb
ud gan u
wyl of us
ym deith io
ys gafn ach
yd lan au

Ar glwydd i
arf og aeth
add ol wch
an nghy wir
beich iog i
byw iol iaeth
bardd on iaeth

bwr iad au
cyng hor ion
cy nyrch iol
cyf og i
cof iad ur
cyf oeth og
cer ub iaid

duw iol deb
dadl eu aeth
dy ddan wr
dew in iaeth
dar llen wr
de all gar
dwyf ol deb

E lus en
es tron iaid
eidd il wch
ew ig od
gridd fan au
hyll drem u
hen af gwr
hin sodd au
hir aeth lon
heb ryng odd
llyg od en
llaw er oedd
lle ty a
mor wr iaeth
march og aeth

Geiriau o bedair Sill wedi eu rhanu.

Ad eil ad wr
ad gyf od iad
af lon ydd wch
ag or iad au
an mhlant ad wy
an mher ffeith rwydd
an nghys on deb
an if eil aidd
an ned wydd wch
an nheil yng dod
an nherf yn ol
an nysg ed ig
an rhyd edd us
an wy bod us
arch off eir iad
a wen ydd ol
Budd ug ol i aeth
bw hw man llyd
Cad wed ig aeth
can mol ad wy
coff ad wr iaeth
coll ed ig aeth
cyd nab ydd iaeth
cyd wyb od ol
cyf an edd ol
cyf new id iol
cy medr ol deb
cy north wy ol
cy segr ed ig
dy odd ef aint
dysg ed ig ion
Ed if eir wch
ei ddig edd us
e ffeith iol deb
eg wydd or ion
e tif edd ion
e wyll ys gar
Go did og rwydd
go ddi wedd yd
go gon edd us
gorch ym yn ion
gor fod og aeth
gor uch el der
gwel ed ig aeth
gwrth nys ig rwydd
gwyn fyd ed ig
Haedd ed ig aeth
hal og ed ig

heb og ydd iaeth
hud ol iaeth us
hwyr fryd ig rwydd
Iach awd wr iaeth
Llu os og rwydd
llyg ad ryth u
llygr ed ig aeth
March nad ydd ion
mar wol aeth au
medd yg in iaeth
cy wil ydd us
chwan eg iad ol
Dad ym chwel yd
di frych eu lyd
di niw eid rwydd
di of al wch
di o gel wch
pen ad ur iaeth
phys yg wr iaeth
Rhag ddar bod aeth
rhag or freint iau
rhwym ed ig aeth
Tal ed ig aeth
tang nef edd us
meistr ol aeth u
my fyr dod au
Och en eid iau
off eir iad aeth
daf ad en og
dae ar ol deb
dar llen ydd ion
de heu barth eg
di en eid io
Par ad wys aidd
pech ad ur us
o le wydd en
te byg ol iaeth
teyrn frad wr iaeth
tra ddod iad au
tru gar edd au
Ym ad rodd us
ym er odr aeth
ys grif en wr
ys pryd ol rwydd
ys tyf nig rwydd
ys gy mun deb

Geiriau o bum' Sill wedi eu rhanu.

Am ry fus edd au
an ad na bydd us
an ed if eir wch
an es gus od ol
an e wyll ys gar
an nghar iad ol deb
an nghyd na bydd us
an niff odd ad wy
an nhru gar og rwydd
an nych wel ed ig
an rhyd edd us af
arch off eir iad aeth

Barn ed ig aeth au
bon edd ig eidd rwydd
budd ug ol iaeth us
Coff ad wr iaeth au
cyf new id iol deb
cy ffel yb iaeth au
cyff red in ol rwydd
cym er ad wy aeth
cy mwyn as gar wch
chwar eu ydd iaeth us
cyf lwyn ed ig ol
cosp ed ig aeth au
cyf eil iorn ad au
Dar fod ed ig aeth
dy odd ef gar wch
Ei lun add ol iaeth
er led ig aeth au
e wyll ys gar wch
Go gon edd us af
gor es gyn ydd ion
gwar ed ig aeth au
gwas an aeth ydd es
gwein id og aeth au
gwi al en od au
gwyl iad wr iaeth au
gwyn fyd ed ig rwydd
Haedd ed ig aeth au
hol ed ig aeth ol
holl all u og rwydd
Llygr ed ig aeth au
Medd yg in iaeth ol
Oll gy foeth og rwydd
Pech ad ur us rwydd
pen nod ed ig ol
Rhwym ed ig aeth au
Siom ed ig aeth us
swyn gyf ar edd wyr
tyst iol aeth as ant
Ym gy foeth og i
ym gyf ar fu ant
phys yg wr iaeth ol
poen ed ig aeth au
pro phwyd ol iaeth au
pur ed ig aeth au
tra gy wydd ol deb
ym er odr aeth au
ys pryd ol iaeth au
ys gry thyr ol deb

Geiriau o chwe' Sill wedi eu rhanu.

An e wyll ys gar wch
An heb yg ol iaeth ol
Cynt af an ed ig aeth
Dar fod ed ig aeth us
Dat gudd ied ig aeth au
Gos od ed ig aeth au
Gwa han ed ig aeth ol
Per er in dod aeth au
Ym gyf oeth og as ant
Ys grif en ed ig ol

Adnodau o eiriau un Sill. a thair Llythyren.

1. Nid oes neb da ond un, sef Duw,
A phob peth sydd o Dduw,
Fel y bo Duw oll yn oll.

2. Nid oes ond un Duw, y Tad,
O'r hwn y mae pob peth.
Un Tad sydd i chwi, yr hwn sydd yn y nef.

3. Ond yn awr ein Tad wyt ti.
Ni wyr neb pwy yw y Mab ond y Tad,
O'r hwn y mae pob peth.

Adnodau o eiriau un Sill, a phedair Llythyren.

1. A'r Gair oedd gyda Duw,
A Duw oedd y Gair.
Hwn yw y gwir Dduw.
Hwn a ſydd mawr.

2. Nid wyf yn cael dim bai yn y dyn hwn.
Yn wir Mab Duw oedd y dyn hwn.
Ti yw Duw fy nerth.
Y Duw hwn yw ein Duw ni byth.

3. Pa le y mae Duw y farn?
Daeth awr ei farn ef.
Y Tad a roes bob barn i'r Mab,
Am ei fod yn Fab dyn.

Adnodau o eiriau un Sill, a mwy na 4 Llythyren.

1. Duw a wnaeth bob peth
Er ei fwyn ei hun.

Da y gwnaeth efe bob peth.
Mwy yw Duw na dyn.

2. Efe yw y Duw byw.
Pwy mor fawr a'n Duw ni?
Ac efe a wnaeth o un gwaed
Bob dyn o dan y nef.

3. A'r ser a wnaeth efe.
Yn dda iawn y gwnaeth hwynt.
Pwy ni wyr yn y rhai hyn oll
Mai llaw Duw a wnaeth hyn?

4. Ti yw fy Nhad a'm Duw.
Y Tad, daeth yr awr.
Hon yw eich awr chwi.
Mab y dyn a ddaeth trwy ddwfr a gwaed.

5. Pen pob gwr yw Crist,
A phen y wraig yw y gwr,
A phen Crist yw Duw.
Y mae efe cyn pob peth.

6. Ond gan Fab y dyn
Nid oes le i roi ei ben i lawr.
Fy Nhad i, yr hwn a'u rhoes hwynt i mi,
Sydd fwy na phawb.

7. Ei holl saint y'nt yn dy law;
Ac nis gall neb eu dwyn hwynt
O law fy Nhad i.
Efe a roes bob peth yn llaw y Mab.

8. Pob un sydd o'r pridd.
Y bedd sydd dŷ i mi.

Bydd fy nghorph fel y llawr,
Yr hwn sydd a'i sail yn y pridd.

9. Gwr da a gaiff ffafr gan Dduw.
Da yw a theg i ddyn.
Pob pren da sydd yn dwyn ffrwyth da.
Gwnawn dda i bawb.

10. Gwna yr hyn sydd dda a thi a gai glod.
Y dyn drwg sydd a'i fryd ar ddrwg.
Pob pren drwg sydd yn dwyn ffrwyth drwg;
Nis gall pren drwg ddwyn ffrwyth da.

11. Rhodd Duw yw ffydd.
Nid oes ffydd gan bawb.
Pa le y mae eich ffydd chwi?
Mawr yw dy ffydd.

12. Gwir yw y gair.
Ni syrth dim o air Duw i'r llawr.
Hwn yw gair y ffydd.
At y rhai y daeth gair Duw.

13. Yr hwn sydd yn hau yr had da
Yw Mab y dyn.
Yr had (da) yw gair Duw.
Yn hyn y mae y gair yn wir.

14. Nid fel gair dyn ond fel gair Duw,
A'i air ef a-saif byth.
Holl air Duw sydd bur.
Gwell yw fy ffrwyth i nag aur,
Ië, nag aur coeth!
Y dyn llawn a sathr y dil mel.

Adnodau o eiriau un a dwy Sill.

1. Onid un Tad sydd i ni oll?
Onid un Duw a'n creodd ni?
Wele hyn yn unig a gefais, wneuthur o Dduw ddyn yn uniawn.
Perffaith oeddit yn dy ffyrdd er y dydd y'th grewyd.
Felly Duw a greodd y dyn ar ei ddelw ei hun, ar ddelw Duw y creodd efe ef.

2. Trwy un dyn y daeth pechod i'r byd.
Yn Adda y mae pawb yn meirw.
Mae bryd calon dyn yn ddrwg o'i febyd.
Y pen oll sydd glwyfus, a'r galon yn llesg.
O wadn y troed hyd y pen nid oes dim cyfan ynddo.
Gwae ni yn awr bechu o honom.

3. Nid oes neb cyfiawn, nac oes un.
Nid oes neb yn deall, nid oes neb yn ceisio Duw.
Y rhai y mae eu genau yn llawn melldith a chwerwedd.
Buan yw eu traed i dywallt gwaed.
Distryw ac aflwydd sydd yn eu ffyrdd:
Nid oes ofn Duw ger bron eu llygaid.

4. Pwy bynag sydd yn gwneuthur pechod, y mae efe yn was i bechod.
Os y Mab gan hyny a'ch rhyddha chwi, rhyddion a fyddwch yn wir.
Canys y mae yr hwn a fu farw wedi ei ryddhau oddiwrth bechod.

5. Oddieithr geni dyn drachefn, ni ddichon efe weled teyrnas Dduw.

Yr hyn a aned o'r cnawd sydd gnawd; a'r hyn a aned o'r Ysbryd sydd ysbryd.

Yr Ysbryd yw yr hwn sydd yn bywhau; y cnawd nid yw yn llesau dim.

Nid trwy lu, ac nid trwy nerth, ond trwy fy Ysbryd, medd Arglwydd y lluoedd.

6. Pob un a'r sydd yn credu mai Iesu yw y Crist, o Dduw y ganed ef.

Yr hwn sydd yn credu ynddo ef ni ddemnir.

Yr hwn y mae y Mab ganddo, y mae bywyd ganddo; *a'r* hwn nid yw ganddo Fab Duw nid oes ganddo fywyd.

A wyt ti yn credu yn Mab Duw?

7. Yr hwn sydd yn credu ynof fi, er iddo farw, a fydd byw.

Canys byw i mi *yw* Crist, a marw sydd elw.

Mae genyf chwant i'm datod, ac i fod gyda Christ: canys llawer iawn gwell ydyw.

Gwyn eu byd y meirw, y rhai sydd yn marw yn yr Arglwydd.

8. Canys gweled yr awr hon trwy ddrych mewn dameg; ond yna wyneb yn wyneb.

Dy lygaid a welant y Brenin yn ei degwch: gwelant y tir pell.

A Duw a sych ymaith bob deigr oddiwrth eu llygaid hwynt.

Mewn gwaith edau a nodwydd y dygir hi at y Brenin.

9. Ac wele, yr wyf yn dyfod ar frys; a'm gwobr *sydd* gyda mi, i roddi i bob un fel y byddo ei waith ef.

Y mae pob un sydd ganddo y gobaith hwn ynddo ef, yn ei buro ei hun.

Gwaith pob dyn a wneir yn amlwg; canys y dydd a'i dengys, a'r tân a brawf waith pawb pa fath ydyw.

10. Pob cangen ynof fi heb ddwyn ffrwyth, y mae efe yn ei thynu ymaith:

A phob un a ddygo ffrwyth y mae efe yn ei glanhau, fel y dygo fwy o ffrwyth.

Yr hwn sydd yn aros ynof fi, a minau ynddo yntau, hwnw sydd yn dwyn ffrwyth lawer.

Onid erys un ynof fi, efe a daflwyd allan megys cangen ac a wywodd.

11. Wele fi a'r plant a roddes Duw i mi.

Fy Nhad i, yr hwn a'u rhoddes hwynt i mi, sydd fwy na phawb: ac nis gall neb eu dwyn *hwynt* allan o law fy Nhad i.

Myfi yr Arglwydd a'i ceidw, ar bob moment y dyfrhaf hi: cadwaf hi nos a dydd rhag i neb ei drygu.

12. Arnoch chwi, wyr, yr wyf fi yn galw; ac at feibion dynion y mae fy llais.

Yr awr hon, gan hyny, O feibion, gwrandewch arnaf; canys gwyn eu byd a gadwant fy ffyrdd i.

Canys y neb a'm caffo i a gaiff fywyd.

Ond y neb a becho yn fy erbyn a wna gam a'i enaid ei hun.

Adnodau un, dwy, a thair Sill.

1. Yn y dechreuad y creodd Duw y nefoedd a'r ddaear.

A'r ddaear oedd afluniaidd a gwag, a thywyllwch oedd ar wyneb y dyfnder, ac Ysbryd Duw oedd yn ymsymud ar wyneb y dyfroedd.

A Duw a ddywedodd, Bydded goleuni, a goleuni a fu.

Deffro di ogledd-wynt, a thyred ddeheuwynt, chwyth ar fy ngardd.

2. Eithr y Dyddanydd, yr Ysbryd Glân, yr hwn a enfyn y Tad yn fy enw i, efe a ddysg i chwi yr holl bethau, ac a ddwg ar gof i chwi yr holl bethau a ddywedais i chwi.

Ewch gan hyny a dysgwch yr holl genhedloedd, gan eu bedyddio hwy yn enw y Tad, a'r Mab, a'r Ysbryd Glân.

Gras ein Harglwydd Iesu Grist, a chariad Duw, a chymdeithas yr Ysbryd Glân, *a fyddo* gyda chwi oll. Amen.

3. Pan ddaeth cyflawnder yr amser, y danfonodd Duw ei Fab, wedi ei wneuthur o wraig.

Chwi a gewch y dyn bach wedi ei rwymo mewn cadachau, a'i ddodi yn y preseb.

Chwi a adwaenoch ras ein Harglwydd Iesu Grist, iddo ef, ac yntau yn gyfoethog, fyned er eich mwyn chwi yn dlawd.

4. Ac efe mewn ymdrech meddwl, a weddiodd yn ddyfalach: a'i chwys ef oedd fel defnynau gwaed yn disgyn ar y ddaear.

Ac *efe* a ddywedodd wrthynt, Y mae fy enaid yn athrist hyd angau.

Yna gan hyny y cymerodd Pilat yr Iesu, ac a'i fflangellodd ef.

A'r milwyr a'i gwisgasant ef â phorphor, ac a blethasant goron o ddrain, ac a'i dodasant am ei ben.

Yna y daeth yr Iesu allan, yn arwain y goron ddrain a'r wisg borphor.

5. Ac efe gan ddwyn ei groes, a ddaeth i le a elwid *lle* y Benglog.

Ac ar y nawfed awr y dolefodd yr Iesu â llef uchel, gan ddywedyd, Fy Nuw, fy Nuw, paham y'm gadewaist?

Yna pan gymerodd yr Iesu y finegr, efe a ddywedodd, Gorphenwyd; a chan ogwyddo ei ben, efe a roddes i fyny yr ysbryd.

Ond un o'r milwyr a wanodd ei ystlys ef â gwaewffon; ac yn y fan y daeth allan waed a dwfr.

6. A Joseph wedi cymeryd y corph, a'i hamdodd â llian glân.

Ac a'i gosododd ef yn ei fedd newydd ei hun, yr hwn a dorasai efe yn y graig.

Ac yn foreu iawn, y dydd cyntaf o'r wythnos, y daethant at y bedd, a'r haul wedi codi.

Ac wedi iddynt fyned i mewn, ni chawsant gorph yr Arglwydd Iesu.

A'r angel a atebodd ac a ddywedodd wrth y gwragedd, Nac ofnwch: canys mi a wn mai ceisio yr ydych yr Iesu.

7. Yna, yr Iesu a ddaeth, a'r drysau yn gauad, ac a safodd yn y canol, ac a ddywedodd, Tangnefedd i chwi.

Edrychwch fy nwylaw a'm traed, mai myfi fy hun ydyw. Teimlwch fi, a gwelwch: canys nid oes gan ysbryd gnawd ac esgyrn fel y gwelwch fod genyf fi.

Ac wedi iddo ddywedyd hyn, efe a ddangosodd iddynt ei ddwylaw a'i draed.

Onid oedd raid i Grist ddyoddef y pethau hyn, a myned i mewn i'w ogoniant?

8. Yr Iesu hwn a gyfododd Duw i fyny.

A Thywysog y bywyd a laddasoch, yr hwn a gododd Duw o feirw; o'r hyn yr ydym ni yn dystion.

Fe'i gwelwyd ef gan Cephas, yna gan y deuddeg. Wedi hyny y gwelwyd ef gan fwy na phum' cant brodyr ar unwaith.

Ac yn ddiweddaf oll y gwelwyd ef genyf finau hefyd.

Yn awr Crist a gyfodwyd oddiwrth y meirw, ac a wnaed yn flaenffrwyth y rhai a hunasant.

9. Pwy yw hwn yn dyfod o Edom, yn goch ei ddillad o Bozra? hwn sydd hardd yn ei wisg, yn ymdaith yn amlder ei rym?

Sethrais y gwin wryf fy hunan, ac o'r bobl nid *oedd* un gyda mi.

Oni syrth y gronyn gwenith i'r ddaear, a marw, hwnw a erys yn unig: eithr os bydd efe marw, efe a ddwg ffrwyth lawer.

10. A'r Iesu a ddaeth ac a lefarodd wrthynt, gan ddywedyd, Rhoddwyd i mi bob awdurdod yn y nef ac ar y ddaear.

Ac felly yr Arglwydd, wedi llefaru wrthynt, a gymerwyd i fyny i'r nef, ac a eisteddodd ar ddeheulaw Duw.

Ac fe a ddarfu, tra yr oedd efe yn eu bendithio hwynt, ymadael o hono ef oddi wrthynt.

Ac wedi iddo ddywedyd y pethau hyn, a hwynt-hwy yn edrych, efe a ddyrchafwyd i fyny; a chwmwl a'i derbyniodd ef allan o'u golwg hwynt.

11. Dyrchafodd Duw â llawen floedd, yr Arglwydd â sain udgorn.

Dyrchefaist i'r uchelder, caeth-gludaist gaethiwed: derbyniaist roddion i ddynion, ïe, i'r rhai cyndyn hefyd.

Canys nid i'r cysegr o waith llaw, portread y gwir *gysegr*, yr aeth Crist i mewn; ond i'r nef ei hun, i ymddangos yn awr ger bron Duw trosom ni.

O! byrth, dyrchefwch eich penau, a Brenin y gogoniant a ddaw i mewn.

Hwn yw fy anwyl Fab, yn yr hwn y'm boddlonwyd.

Eistedd ar fy neheulaw, hyd oni osodwyf dy elynion yn fainc i'th draed.

Wele, y mae efe yn dyfod gyda'r cymylau; a phob llygad a'i gwel ef, ïe, y rhai a'i gwanasant ef: a holl lwythau y ddaear a alarant o'i blegid ef. Felly, Amen.

GWERSI DYDDAN A BUDDIOL.

Y GYMDEITHAS FEIBLAIDD.

Dylai plant fod yn haelfrydig, a dylent gael eu dysgu o'u mebyd i gyfranu at achosion daionus. Y brif gymdeithas ar faes y byd yw y Gymdeithas Feiblaidd; ei harwydd-air yw, "Beibl i bawb o bobl y byd!" Denfyn y Gair a dim ond y Gair i holl genhedloedd y ddaear. Purdeb, undeb, haelfrydedd, lles pawb, ydynt egwyddorion gwreiddiol y Gymdeithas.

O fewn y Beibl pur
Mae eglur feddwl Duw;
Pob rhan o hono bery'n hwy
Na'r nef, gwirionedd yw;
'R addewid ydyw'r sail,
Gwaed Adda'r ail yw'r sêl,
Mwy gwerthfawr yw nag aur Peru,
Llawn yw o laeth a mêl.

YR ACHOS CENHADOL.

Yr Arglwydd a roddes y gair, a mawr fydd mintai y rhai a'i pregethant. Cenhadon oedd apostolion Crist. Cymdeithas Genhadol yn ei phrif elfenau, yw eglwys Dduw; dyben ei holl osodiadau yw dwyn y byd i drefn foesol. Dylai pawb lafurio dros lwyddiant yr achos Cenhadol.

Boed i efengyl Iesu mawr
I lanw gwyneb daear lawr,
Ei hyfryd sain a'i goleu clir
Fo'n amlwg yn yr anial dir;

Fel byddo i'r Cenhedloedd oll
Ymgasglu y'nghyd heb un ar goll,
Iuddewon hefyd yn gytun,
I gyd-foliannu Máb y dyn.

YR YSGOL SABBOTHOL.

Un o'r gosodiadau efengylaidd gwerthfawrocaf a fedd ein byd ni yw yr ysgol Sabbothol. Y gwrthrych sydd ganddi mewn golwg sydd deilwng, y moddion a ddefnyddia sydd briodol, a'r llwyddiant sydd yn dilyn ei gweithrediadau, a brawf ddoethineb a dwyfolder y gosodiad. Yn yr ysgol cawn ein hegwyddori yn ngair pur Duw; lleferir wrth bob un yn bersonol; cedwir llawer rhag halogi Sabbothau Duw; addysgir a chyfarwyddir y meddwl yn yr amser ag y mae yr angen mwyaf arno am addysg a chyfarwyddyd; a dygir y gydwybod dan ddylanwad yr efengyl cyn ei serio trwy hir gynefindra â phechod. Dechreuodd diwygiad crefyddol lawer tro yn yr ysgol Sabbothol; a'r rhai enwocaf mewn gwybodaeth a duwioldeb a dderbyniasant eu hargraffiadau crefyddol cyntaf mewn ysgol Sabbothol. Ymdreched pawb drosti, cynwyser yr holl gynulleidfa ynddi, deued pob un iddi yn brydlawn, cynalier hi haf a gauaf, a dyger yn mlaen ei gweithrediadau yn syml, yn fywiog, yn llon, ac yn dduwiol.

Y cof am effeithiau bendithiol
Yr Ysgol Sabbothol saif byth.

Rho'ir mawl am ei ffrwythau yn nhangnef
  Y nef, hynod lef, nid yw lŷth:
I anog a meithrin gwybodaeth,
  Hon ydyw'r wir famaeth wâr fwyn—
Cellweirus erlidwyr direol
  Yn foesol, iawn ddoniol, wna ddwyn.

Palmanta y ffordd i'r mil blwyddau
  Trwy holl dywyll barthau y byd,
Gan dd'od a halogwyr Sabbothau
  At Feiblau, iawn freintiau, un fryd;
Yn rhad caiff tylodion fabanod
  Adnabod a gwybod y gwir,
A cheidw Iaith Gomer yn lanwaith,
  Gan darfu tywyllwaith o'r tir.

GWILYM AB IOAN.

RHYDDID.

Bendith werthfawr yw rhyddid. Bendith yw a gerir gan bawb; ïe, yr aderyn bach, yn chwareu ei adenydd yn y teneu awelon, a ganmol ei ryddid. Mae rhyddid yn eiddo i ddyn trwy ddwyfol roddiad. Nid ar law dynion y mae cynysgaeddu eu gilydd â'r fendith hon, nac ymddifadu neb o honi. Mae yn anwahanol oddiwrth ein dynoldeb; ymddifadu dyn o'i ryddid ydyw ei ymddifadu o'i ddynoldeb, ei osod trwy rym a thrais ar yr un tir a'r anifail a ddyfethir. Y rhai a wnant hyn a ryfygant esgyn i orsedd Duw; ïe, gwnant yr hyn na wna Efe; oblegid nid yw yr Arglwydd byth, hyd yn nod mewn barn, yn cyfrif dyn yn anifail, neu yn ymddwyn tuag ato fel y cyfryw. Yspeilio dyn o'i ryddid yw prif bechod a gwarth ein hoes a'n gwlad. Dylai pob dyn feddu hawl iddo ei hun, i ffrwyth ei lafur, i freintiau cymdeithas, i Air y bywyd, a holl foddion yr efengyl. Mae y wawr ar dori, a daw rhyddid i bob dyn. Prysured y boreu hyfryd.

Mae oesoedd gorthrymder yn prysur fyn'd heibio,
A dyddiau adloniad yn agos i wawrio,
Mae rhyddid trwy'r gwledydd yn taclu ei cherbyd,
Ar fyr hi ofwya holl fröydd daearfyd.

Cyfiawnder o'r diwedd a esyd ei orsedd
Yn nghanol y ddaear, i farnu pob trawsedd,
E dynir y beichiau sy'n llethu'r tylodion,
A'r iau sy'n eu gwasgu a wneir yn ysgyrion.

AB CINMERCHYN.

DIRWEST.

"Nac edrych ar y gwin pan fyddo coch, pan ddangoso ei liw yn y cwpan, pan gynhyrfo yn iawn." "Gwae a roddo ddiod i'w gymydog; yr hwn wyt yn rhoddi iddo, gan ei feddwi hefyd." Dylai pawb lwyr-ymwrthod âg yfed y ddiod feddwol. Nid yw yn gwneud lles i neb; y mae yn gwneud niwaid i filoedd. Gwaith gwael ac annghymeradwy i ddyn yw *rhoi* na *gwerthu* diodydd meddwol i eraill. Arferiad a ddylai gael ei rhoi i lawr ydyw yn mhob lle. Dylai holl blant ein gwlad fod yn ddirwestwyr. Plant ydynt y dirwestwyr goreu yn fynych; hwy yn gyffredin sydd ffyddlonaf i'w hardystiad. Dylai rhieni gofrestru enwau eu plant ar lyfr dirwest ar ddydd eu genedigaeth; y plant hyny, fel y tyfant i fyny, a gadarnhant â'u llaw eu hunain weithred eu rhieni drostynt, ac a fyddant ddirwestwyr gloyw trwy eu hoes. Ymdreched pawb dros lwyddiant dirwest.

O blant dirwestol llawenhawn,
Ar fedd'dod buddugoliaeth gawn;
Y cadarn Ior o'n plaid y sy,
Paham yr ofnwn uffern ddu?

YMWRTHOD A'R FFWGWS.

Yr amser goreu i ddiwygio oddiwrth holl wag arferion yr oes yw boreuddydd bywyd. Ymgadwer oddiwrthynt o'r dechreu, a bydd y gwaith yn *esmwyth* ac yn *drwyadl*. Pwy bynag a ddefnyddia y ffwgws, mewn cnoi na mygu, gadewch i'r oes sydd yn codi i fyny lwyr-ymwrthod, a bod yn lân oddiwrtho, doed a ddelo. Pe byddai rhyw esgus gan neb i wneud un o'r pethau hyn, (a phrin y meddyliem fod un) sicr yw nad oes gan blant a phobl ieuainc ddim o'r cyfryw esgus. Nid yw y ffwgws yn fwyd nac yn ddiod, na'i sudd yn faethlon i'r cyfansoddiad dynol; ac hefyd, i archwaeth ddilwgr, nid yw yn beraidd nac yn ddymunol. ond yn hollawl i'r gwrthwyneb. Mae yr arferiad a wneir o hono hefyd yn anghyson â'r glanweithdra a'r puredd, a'r dymunoldeb, a brydferthant ieuenctyd ein hoes. Ymwrthoder â'r *tobacco* gyda brys gan bawb.

Mae'n gywilydd fod un Cymro
Yn arfer cnoi na smocio
Yr hen lysieuyn chwerwa'n fyw,
A'i enw yw *Tobacco*.

Y LLYWODRAETH DEULUAIDD AC UFUDD-DOD I RIENI.

Y llywodraeth deuluaidd yw yr hynaf a'r foreuaf o holl lywodraethau y byd. Os bydd annhrefn yma, tebygol iawn y cerdda yn mlaen yn annhrefn ac yn aflywodraeth i holl gysylltiadau cymdeithas ddynol. Y plant a ddygir i fyny mewn ufudd-dod i lywodraeth resymol eu rhieni yn moreu eu hoes, ydynt aelodau prydferthaf cymdeithas yn eu tymhor a'u hadeg ar y ddaear; a dyma yn gyffredin y rhai mwyaf gobeithiol i'w cael yn ufudd i'r efengyl, trwy "gredu a bod yn gadwedig." Dylai y llywodraeth deuluaidd fod yn dyner ac yn anwylaidd o du y rhieni, ac eto dylai fod yn rymus, yn ddiysgog, yn gyson a gwastad, ac yn y cyfan yn cael ei rheoleiddio gan egwyddorion yr efengyl. Ufudd-dod i rieni yw y gorchymyn cyntaf mewn addewid; dylai fod yn siriol, yn barodol, yn ddi-rwgnach, ac yn gyffredinol yn mhob peth, tra na bo y gorchymyn yn rhedeg yn groes i orchymyn Duw.

DUWIOLDEB BOREUOL.

Coron hardd ar ieuenctyd yw bod yn grefyddol, a hyny o galon gywir. "Da yw i wr ddwyn yr iau yn ei ieuenctyd." Dyma ein haddurn penaf yn y byd yma, a'n gogoniant bythol yn y byd a ddaw. Trwm yw gweled blodau yr oes yn ngwasanaeth diafol Dylai y rhan oreu o'n hamser gael ei dreulio yn y gwasanaeth goreu, a chyda y Bod goreu. Duwioldeb boreuol a effeithia ar holl oes dyn. Yr oedd Samuel yn Nazaread i Dduw o'i febyd. Dafydd, yn llanc gwridgoch, a eiddigeddai dros ogoniant Duw Israel. Josiah, tra eto yn fachgen, a wasanaethodd Dduw Dafydd ei dad. Timotheus, er yn fachgen, oedd yn hyddysg yn yr Ysgrythyr Lân, yr hon oedd abl i'w wneuthur yn ddoeth i iachawdwriaeth.

Cysegrwn flaenffrwyth ddyddiau 'n hoes
I'r hwn fu farw ar y groes,
Mae mwy o bleser yn ei waith
Na dim a fedd y ddaear faith.

GWEDDIO.

Dylai pawb weddio ar Dduw. Plant bychain a ddylent weddio; oblegid y mae arnynt hwy angen eu bendithio gan Dduw fel pawb eraill, ac y mae ganddynt eneidiau i fyw byth. Dylai gweddi fod yn syml, yn gywir, yn ostyngedig, yn daer, ac yn hyderus; a phob amser yn enw Iesu Grist. Tŷ Dduw a elwir yn dŷ gweddi—gwnawn ef i ninau yn dŷ gweddi bob tro yr elom iddo; gwnawn bob ystafell a feddwn yn ystafell weddi, anadlwn weddi yn mhob lle. Dyn oedd Elias yn rhaid iddo ddyoddef fel ninau, eto efe a weddiodd, a'r Arglwydd a'i gwrandawodd. Pob duwiol a weddia ar Dduw yn yr amser y mae i'w gael. Ond ceir llawer yn esgeuluso gweddi nes ei myned yn rhy ddiweddar; gochelwn fod o'u nifer.

GWEDDI PLENTYN.

O Arglwydd, dysg un bach ei ddawn
  Pa wedd i iawn weddio;
Gwna les mewn gwir i lestr gwan,
  Un egwan bron diffygio.

CANU.

Gwaith hyfryd yw canu mawl; rhan ardderchog yw o waith yr Arglwydd. Mae canu o'r un natur a gweddio, yn addoliad crefyddol; ei ddyben yw cyflwyno clodforedd i enw yr Arglwydd. Canu maswedd sydd bechadurus; darostyngiad yw o dalent nefol i ddybenion llygredig. Dylem ganu â'r deall, a chanu â'r ysbryd hefyd. Dylem ganu yn soniarus, yn llafar, ac yn siriol, a chyflwyno pob teyrnged o fawl yn enw ein Harglwydd Iesu Grist. Yr amser goreu i ddechreu yw mewn mebyd ac ieuenctyd. Os dysgir plant i ganu, byddant yn gantorion trwy eu hoes. Ymdrechwn at gyrhaedd yr amcan gogoneddus hwn, ac enill pawb i ganu mawl i'r Duw goruchaf. "Pob perchen anadl molianned yr Arglwydd."

GWEDDI YR ARGLWYDD.

Ein Tad yr hwn wyt yn y nefoedd. sancteiddier dy enw. Deled dy deyrnas, gwneler dy ewyllys ar y ddaear megys y mae yn y nefoedd. Dyro i ni heddyw ein bara beunyddiol. a maddeu i ni ein dyledion. fel y maddeuwn ni i'n dyledwyr; nac arwain ni i brofedigaeth. eithr gwared ni rhag drwg. Canys eiddot ti yw'r deyrnas, a'r gallu, a'r gogoniant, yn oesoesoedd. Amen.

AM WAHAN-NODIAD.

1. *Rhag-wahan-nod* (,) yw'r lleiaf o'r holl attalnodau, ac a ddefnyddir i ranu ymadroddion byrion, nes y delont yn nghyd yn gyflawn synwyr; megys "Ffrwyth yr Ysbryd yw cariad, llawenydd, tangnefedd, hir-ymaros, cymwynasgarwch," &c.

Rhag-wahan-nod, yn enwedig pan fyddo'r ymadrodd yn faith, a oddef ychydig o godiad yn y llais, a gorphwysiad tra y rhifir *un*.

2. *Gwahan-nod* (;) a ddefnyddir i ranu ymadrodd yn ddau neu fwy o ranau; a phan gyfarfyddoch â'r nod hwn, gwybyddwch nad yw y synwyr yn gyflawn heb ychwanegiad; megys, "Pob pren da sydd yn dwyn ffrwythau da; ond y pren drwg sydd yn dwyn ffrwythau drwg."

Cedwir y llais yn ddiysgog wrth yr attal-nod hwn, a gorphwysir tra y rhifir *dau*.

3. *Dryll-ymadrodd* (:) a arferir pan y byddo y rhan flaenorol o'r ymadrodd mewn perffaith gyfansoddiad; ond eto y mae'r attal-nod hwn yn gadael meddwl y darllenydd mewn dysgwyliad am ryw chwanegiad; megys, "Balchder sydd yn myned o flaen dinystr: ac uchder ysbryd o flaen cwymp."

Gellir gostwng ychydig ar y llais, a gorphwys tra y rhifir *tri*.

4. *Diwedd-nod* (.) sydd yn arwyddo cyflawn a pherffaith derfyn ymadrodd, heb gynorthwy gan yr hyn a ganlyn; megys. "Y neb sydd yn tybied ei fod yn sefyll, edryched na syrthio."

Gostyngir y llais cyn ised ag y deallo'r gwrandawydd fod yr ymadrodd blaenorol wedi ei gwbl orphen, a gorphwysir tra y rhifir *pedwar*.

5. *Gofyn-nod* (?) a arferir bob amser ar ol gofyniad; megys, "Pa fodd y cyfiawnheir dyn gyda Duw?" Dylid dangos trwy godiad a bywiogrwydd y sain mai holiad a fydd y geiriau.

Gofynir attal y llais wrth y nod hwn cyhyd a diwedd-nod.

6. *Rhyfedd-nod* (!) sy'n arwyddo fod yr ymadrodd blaenorol yn cynwys ynddo ryw ryfeddod neillduol, megys, "O na buasem foddlon, ac na thrigasem y tu hwnt i'r Iorddonen!"

Gorphwysir wrth y nod hwn cyhyd a diwedd nod, a dylai llais y darllenydd fod yn gyfatebol i'r hyn a draethir yn yr ymadrodd.

7. *Y Sill-goll* (') a arferir pan dorir llythyren neu sill allan o air; megys, *yw'r*, yn lle *yw yr*; *gwas-'naethu*, yn lle *gwasanaethu*.

8. *Ymsangau* () [ ] a arferir i gau i mewn air neu ymadrodd a ellid ei adael allan, heb niweidio y synwyr; megys, "Na chynllwyn di (O annuwiol) wrth drigfa'r cyfiawn."

9. *Rhag-wahan-dro* ("") a osodir i arwyddo nad yw'r ymadrodd hwnw o gyfansoddiad yr awdwr ei hun.

10. *Gwahanran-nod* (¶) a arferir yn y Beibl i nodi dechreuad yr ymadrodd.

11. *Cysyllt-nod* (-) sydd yn dangos cysylltiad dau air â'u gilydd; megys, *gorsedd-fainc.*

12. *Y Myneg fys* (☞) sydd yn nodi fod rhyw beth mewn traethawd yn deilwng o neillduol sylw.

13. *Y Dosbarth-nod* (§) sydd yn arwyddo'r gwahanol ranau yn yr un traethawd ar yr un mater.

14. Nodau cyfeiriol: sef y *Bidog* (†) y *Ber* (‡) y *Rheol-ddyblyg*. (‖) a *Llythyrenau mân* ydynt gyfeiriadau at ryw nod ar ymyl neu waelod y ddalen.

Junior Examinations.

Full many a year has rolled its seasons on—
Examinations, too, have come and gone,—
And Juniors without end have stood the test,
And to the Middle rank have bravely pressed
But yet in all these swiftly passing years.
A Junior [illegible] appears.
"The Seniors that" now issue their demands
Which claims a paper from [illegible] hands.
One of sincere desire, yet with ~~[illegible]~~ earnest will
Have written of the [illegible] and [illegible] hill,
And when we've finished, then we hope to claim
A gentle [illegible] of [illegible].

Ay.

We are a strange fraternity; two and yet but one. As two persons, one is the captain of a mighty band whose authority is limited by no superior; the other is not now in any public office, still little business of importance is ever transacted without his aid. When together we become an individual whose power is felt and acknowledged by all, tiny dwarf as we are among our brethren. The freshness of our youth is still undiminished after having witnessed many generations rise and pass away. We gave authority to the mild laws of our country and at the same time commanded the cruel wishes of tyrants to be executed. By acquitting the innocent we have carried gladness and rejoicing to many a mourning family, and often we have awarded just penalty to the guilty. Our name is so extensively known that frequently when merely spoken it has restored freedom to the trembling captive or granted pardon to the condemned man. It is a simple name and when preceded by other letters is greatly changed. Place B before it and a garland of its branches was one of the highest honors a Grecian youth could win. Or it becomes a part of the sea whose waters more bold than its fellows advances farther into the intricacies of the land. Let D precede it and all the gold of California could not purchase it, and when once lost, however great and unwearied exertions we may make, it can never be regained. When f [illegible]oceeds it, it is a little being who opens the petals of the blushing rose, soothes the murmuring rill, and guides the hand of the skilful artist. When it follows g we quickly imagine a lovely creature arrayed in fantastic dress, a sleeping babe in ermine. Should h be placed before it we have, that to which we are indebted for our delightful sleighrides. ~~J transforms it to~~ Put j before it and my name is revered by statesmen and patriots; and my attire is admired by giddy youth and laughing maids. When preceded by l it describes the freaks of the wild and stormy hurricane. M changes it to a delightful season, a bright harbinger of coming beauty. Let n preceed our name and its character is completely changed, what was the true friend of the culprit now blasts his last hopes. Place p before it and it becomes the tribute which Jenny Lind, the goddess of music, receives from admiring thousands. Prefix r to my name and it brightens the eye of the invalid, or cheers the heart of the student. Let s be put before it and it is what eminent physicians say great talkers will have sooner or later. If w preceeds it it becomes what adventuress has often eagerly sought amid the wilds of the Rocky Mountains!!

Addie.

Mr Everett

Sketches by the Wayside.

I feel sad and lonely to-night, like shrinking away from human society, and seeking the soothing companionship of nature. How I should like to take a quiet stroll in the fields, where birds are wont to sing merry songs to their floral auditors the lovely blossoms of the ground. But as it is too late and cold to admit of my ramble, and wintry wind and snows have long ago driven birds and flowers to warmer regions, I must remain by the fire, consoling myself with reminiscences of past wanderings. — One time I remember vividly, I was accompaning my Father on a journey to Webster Hill. We rode over rough roads and smooth — past level, fresh-looking meadows, and high, rugged hills. At one time, almost holding our breath with delight, as we gazed upon some singularly beautiful landscape, portions of which, the fleeting clouds o'erhead partly obscured from the suns rays, causing the light and shade sweetly to blend, — again gleefully laughing in our hearts, A leaf from an Album

To Ellen,

Does thy pleasure cup o'erflow?
Hast thou joys above, below?
Lift to heaven thine eyes in prayer
Thank thy God for all his ~~pray~~ care.

The leaf is turned; and is thy heart
Pierced with sorrow's cruel dart?
Drop upon thy knees in prayer.—
God in mercy sent it there.

Though thy heart with joy be light
Though 'tis dark with sorrow's night
O, still bow in earnest prayer:
God will bless and help thee there.

~~And~~ when death at last shall come
Heaven will be thy happy home.
For thy God who taught thee prayer
Answering, will take thee there.

May your pathway, dear Nellie, through this dreary earth be radiant with light from above, — may it be cheered with the love and sympathy of kind earthly friends, and may you ever feel the presence, and enjoy the reconciled smile of the best friend man ever knew — your Saviour and your God. — Then when life's bewildering journey is well nigh over — when your trembling feet shall press the sods of the dark "valley of the shadow of death", and you shall inhale the sickly perfume of the pale flowers that blossom there, O may your longing gaze be directed to that lovely being who hath said — "I am the rose of Sharon, and the lily of the valleys." And when you cease to live on earth, may you have "an abundant entrance into the joy of your Lord," and spend a blissful eternity in that bright and happy land, where "sorrow and sighing shall flee away," and where sin can find no entrance.

To Miss Ellen.

A home in Jesus' tender love -
A mansion in his house above -
A place of refuge in his arms,
From lifes rude storms and deaths alarms
A shelter 'neath his shadowing wing. -
His guiding care in every thing; -
These gifts, so precious, pure and free
My gentle friend, I crave for thee.

To Ellen,

Heaven bless you Ellen, and make you what the world needs, a true, whole-hearted, noble woman - or, as Wordsworth has it

"A perfect woman, nobly planned
To warn, to comfort, and command."

at the ludicrous gestures and half-caught speeches of a party of school-boys at play, or watching with lively interest the industrious little woodpecker, whose long beak laboured as perseveringly on the bark of an old tree, as if beneath it were hidden precious pearls.

Decending a slope of a hill we found ourselves near a small town, and on our right there stood a neat white church, with green blinds and a modest-looking steeple, pointing devoutly but cheerfully upward. Just as we were passing by, a snow-white dove lit upon its summit, seemingly an embodiment of purity and holiness, sent from heaven to show that God had chosen that little spot as his temple, over which he would delight to watch, and where he would often send his Holy Spirit. — Father looked up to the dove and playfully said — "Little birdie, arn't you afraid of falling from up there"? But the "little birdie" appeared to feel perfectly secure, and looked wonderingly down on us, as if it wished to say. I am a resident of the skies, ~~and know not what fear is~~ I find my chief delight in soaring to greater heights than these, and never think of falling. Leaving the pretty dove to enjoy its elevated position we proceeded, and soon entered one of the most romantic forrests I ever beheld. The thick branches of the trees shut out every distant view, so that we almost fancied we were imprisoned there. And an imposing looking prison it was, not however, devoid of loveliness. The road lay near a lovely river, on either side of which arose huge piles of rock and regular shelves of slate stone, or rather _had_ arisian, long ago, probably on that ancient day, when God created the Heaven and the earth, and they looked as though they would remain there till the earth itself would pass away. The stream flowed at times with a subdued and murmuring sound, calling up strange and tender emotions, then dashed wildly and violently onward, commanding silence on everything around, so that it might speak, and indeed that noble river may have uttered many beautiful and convincing truths, which would have been of abundant use to me if I were only enough skilled in water language to comprehend their import —.

Minnehaha.

[illegible] passed without [illegible] [illegible] [illegible] [illegible] Mrs. [illegible] about thought, some [illegible] with a charm. But, [illegible] to my [illegible] I went [illegible] to a little [illegible] station.

Here, [illegible] around me, strange customs, [illegible] faith, new friends and [illegible], [illegible] my [illegible] which [illegible] [illegible] made [illegible] earnest [illegible] towards my [illegible]. But pleasure soon joined hers [illegible] the sadness, and [illegible] cheered. [illegible] beautiful, and my youthful and romantic thoughts but evinced a [illegible] of joyous feeling, irresistible and free! Yes, freedom was the lesson my childhood's [illegible] home, and truly if anywhere the mind can feel unfettered, it is among those noble mountains of the old Granite State, where the dazzling summer sun shines with such brightness, and Winter with freezing coldness blows. Its forest [illegible] and [illegible] the biggest cloud of snow. The village was in keeping with the scenery, the buildings being thrown, as it by chance, right amongst the hills and trees and rocks, and tumbling waters. Some of the houses looked as if they had been skating down hill and had just stepped aside to rest a while. There was a charming [illegible] [illegible] by, which bore the suggestive name of "Lovers' Hollow." I never ventured within its limits, but heard many stories about those whose wanderings [illegible] [illegible] their shelter.

They became [illegible] [illegible] loved, so the
[illegible] [illegible], and [illegible] [illegible] [illegible] [illegible] more
[illegible] [illegible] make [illegible], and for months
after the infant died was scarcely recognized
this old place [illegible] the world in which they
lived, but it is a [illegible] [illegible] [illegible] some
fairy angel being, to whom they were ever
whispering words of undying love.

The place was truly beautiful, guarded
on one side by shadowy oaks and whispering
pines and on the other by a narrow rivulet
which ran between it and the road. Often
have I stood by this roadside, and watching the
silent moving of the shadows, that stretched
downward from the waters further bank, and
thought them more lovely in their quiet beauty
than the waving branches from which they
caught their form. I regarded the stream
with special interest for I had seen its
mother = wave, the [illegible], and had heard
heard her with her [illegible] [illegible] [illegible] the
loss of her [illegible] [illegible]. From its indian
name, I knew [illegible] [illegible] wandered here

long after and thought [illegible] just some young
child, standing with its guide in the
enchanted region of Sleepy Hollow, first
called it "[illegible]". I loved the name
for its pretty sounding, but I loved it more
for carrying back my thoughts, where
there was little to engage them beside
fancy's lively painting.

"While I was musing the fire burned." At first only a feeble smoke rose from the few coals among the sticks, then a small flickering blaze is sent ~~forth~~ by a slender chip. Soon another caught the ~~blaze~~ flame and bolder and higher they rose together. Now all is ~~in~~ a blaze and the bright light ascends higher and higher till it fills the whole place. No longer struggling amid the cold wood the fire freely moves upward through every crevice.

There was yet another fire that burned while I thus mused. The little spark I had placed in the midst of my dormant thoughts began to kindle. First a little insignificant thought ~~began to kindle~~ glowed, then larger and more important ideas reddened and a gentle flame ascended. Now deeper and bolder thoughts catch the flame till every chamber of my brain is enlightened and the fire burns through my whole soul. I see around me many fires burning while men stand by musing. Some are clear and holy fires and burning aspiringly [illegible] them; others are dark unrighteous flames and the evil passions which

was most fatal on the [illegible] where a mother [illegible]
saw the fire that she gathered round her only daughter.
She was a beautiful girl and eagerly sought the joys of life.
Her companions were votaries of pleasure and when wearied
with their mirth she kindled her wasted energies with
the sickly fire of some overwrought imagination. Her
mother saw the evil tendency of this course but mistaken
she held back the warning till too late, for while
she withheld consumption had kindled in the bosom
of the maiden. In vain now must the physician
strive to quench this fire, his skill cannot reach it;
the girl must die. - At a little distance is another
person so completely enveloped in flames that I can scarcely
see him. He was once a happy man but in an evil
hour a spark of dislike fell among his affections. One
afternoon he wished the use of his neighbor's carriage but
it being gone to town. Vexed by the disappointment,
his evil genius ventured to suggest that his neighbor
knew he wanted it and had therefore chosen that
day to go to the city. As he brooded over this he
remembered that not long since this very neighbor's
cattle had broken into his grain and now he doubted
not that their owner had himself turned them into
his field, for why should they have broken over that
night and not before. Thus one little circumstance

after another was magnified till his friend, all unconscious, had changed into a bitter enemy. He resolved to be avenged and while he plotted the scheme the fire of hatred burned hotter and stronger till it seemed that all his better nature was consumed and he ready for any dreadful deed. I dared not look any longer but quickly turned my eye in another direction. Here I saw another man writhing and groaning in the midst of a burning fire. He was a youth of [illegible] talent and superior education but he had learned to love the winecup. At first he simply tasted a little when in company, lest he should be thought singular. Each time, however he took a little more for it was becoming pleasing and he desired it more and more frequently. In order to gratify this new appetite he visited saloons and was seen [illegible] then [illegible] at the bar-room. One day in company with a comrad he drank to excess and became intoxicated. This aroused him to a sense of his danger and he determined to reform; but not [illegible] he [illegible] said he would take a little once more. The next day he found it no easier to let it alone, nor the next, nor the next yet he would do it sometime. But while thus he nursed the fire burned, [illegible] he is a confirmed drunkard.

he cherries are ripe, the cherries are ripe.
Oh, give the baby one;
The cherries are ripe, the cherries are ripe.
he baby must have none.
Babies are too young to choose,
Cherries are too sour to use,
But bye and bye, when in a pie,
No one would them refuse.

Off in a tree, a robin I see,
Picking them one by one
Shaking his bill, taking his fill,
And down in his throat they run.

Robins need no cherry pie,
Quick they eat, and off they fly.
My little child, patient [illegible]
Surely will not cry.

Sudden bewilderment in conversation, wholly losing trace of the topic. Most apt to occur when fatigued or the system is generally out of order. Has a fixed look.—

Has seasons of despondency when she thinks no one is so deserving of ill as herself. is afraid of getting in people's way; studies over every evil act of past life and lives in a state of morbid conscientiousness. Often feels it a sin to eat. When perplexed or irritated is relieved by getting out of sight and making faces. Stretching or widening the mouth throwing forward the chin &c.

If mind is long taxed, will have pain in temples, at times extreme sensitiveness to touch, left temple the worst.

Nose cold in winter so that acute pain will occur on stepping out of doors.

After close study most tedious buzzing across middle of nose, relieved by heavy pressure with the finger.

Fatigue & reproofs of conscience both cause indigestion, at times extremely sour vomiting, blistering the lips.

Noisy eructations of wind.

Somewhat inclined to constipation

Occasional diarrhea from excitement or change of diet.

Urinates frequently but slowly color usually normal rather pale.

If the call to urinate is

disregarded. Sharp hypogastric & abdominal pains with feverishness and headache. Menses frequently postponed and scant. very easily checked by excitement or fatigue. For the last nine Months constant greenish Mucous leucorrhea. increased by walking or excitement, any sudden emotion.

Is subject to hysterical attacks when spoken unkindly to, or is startled; circulation is hindered. prickling in arms and axillae and lower extremities. When no spasms occur, they feel for hours as if they had been "asleep". When the spasms do finally overcome her, she often shrieks, falls on the floor or bed, stamps rapidly with her feet, or if lying, ~~kicks~~ throws up her feet one after the other as if kicking Sometimes runs backward on tip toe & then falls. stretches mouth & neck throws head backwards Face grows red, extremities cold. The attacks last but a few moments and are followed by much exhaustion She never loses consciousness. always finishes with a cry, which is followed by profuse discharge of limpid urine.

Has retroversion, also extreme sensitiveness of os vaginam making replacement quite painful. It is followed however by much improvement in symptoms.

Ida — A Sketch

"Death loves a shining mark"

Ida, the young the beautifull, and beloved, was the only remaining child of her aged father. On her was lavished all the cherished hopes, and fond love of his affectionate heart. And deeply and devotedly did she reciprocate his tender affection. Scarce three months have elapsed, since she had been called to look upon her Mother for the last time, then it was that her naturally light and buoyant heart was crushed with grief. With a overwhelming burst of anguish she received the last blessing of her Mother. "Ida my darling child" said she feebly "I am dying, I must leave thee my gentle one and thy beloved Father. Oh! speak not so, dear Mama" exclaimed the weeping Ida, throwing her self on her knees by the couch of her dying Mother, mama must not leave us. Oh! what will become of poor Ida", My child replied she in a calm and subdued voice, "It is my Saviour that calls and I go to join my happy children in that bright land where sorrow is unknown and where the weary are at rest and the wicked cease from troubling. Be comforted for ye shall follow me and with a fervent prayer to heaven for her blessing [illegible] spirit its upward flight [illegible] grief itself subsided at last she was perfectly calm. But that peace was destined soon to be broken. A change came over the spirit of Ida. She was no longer heard carroling forth some pleasant lay. Her step was less firm and elastic and it was evident that Consumption was fast carrying her to an early grave. O with what an agonizing heart her father beheld this change! But there was another who beheld with as heavy heart this was Alfred her betrothed

And was there no hope? Alas if the devoted lover, had for one moment dared to cherish one. It too quickly passed away. Summer passed and Autumn came with its ever varying hues and fading flowers. And still Ida lingered. It was at the close of a beautifull day in September that she reclined upon a sofa near the window from which the last view of the setting sun [illegible] in sight she said father I am dying I must leave you and dear Alfred with all these lovely scenes but I am content to leave these to join my sainted mother, do you remember her last words father? My request is that you will bear me to the same [illegible] willingly did, while Alfred presented her with a beautifull white rose. Keep this rose dear Alfred said she treasure it as sacred to the memory of one who would have been your bride I will replied he mournfully [illegible] Alfred

Farewell with these words she
joined her sainted brother above!

([illegible]
[illegible]
[illegible])

[illegible]

[illegible]

It was the gentle spring-time, the soft breezes and soft refreshing showers awaken the sweet flowers to [illegible] and the dear little birds and merry chirping insects at the approach of spring, the wild, [illegible] [illegible] [illegible] bloom. The trees put on their beautiful robes of green; the tender blades of grass sprang out of the cold and frozen ground. Every day some new pleasure presents itself — a little birdie ventures out [illegible] garden; a leaflet opens its delicate folds; or, a little flower lifts its pretty head to smile at the pleasant face of nature. — The icy chains of winter are broken, and now we are free to wander through woods and fields, to gather wild-flowers, and enjoy the bright and beautiful scenery which meets the eye at every glance.

I love the summer, the warm, pleasant summer, when the very thought of the cold frosts of winter brings a smile almost of derision to our faces. I love the warm air; the long days; the busy hum of the bees, searching through the garden and meadows among the sweet flowers for the sweeter honey; and the merry song of little frogs, who in the evening fill the air with their melodies. The little red straw berries lie so temptingly ~~are on the~~ [illegible] scattered amid green grass, ~~and~~ the fruit trees are in blossom, and all around is beautiful and gay.

I love the chilly autumn when the cold winds begin to blow, and the beautiful green of the foliage is changed for a rich variety of colors, which makes them appear even more beautiful, if possible, than summer. Now the delicious fruits hang temptingly on the trees, and the [illegible] are ripening [illegible] [illegible] the many [illegible] flowers and bright [illegible] things [illegible] does [illegible] give these!

I love the cold, frosty winter, the glorious storms, the long bright evenings, and the many pleasures connected with them. I love to see the little flakes of snow, descending slowly and silently to the earth, and the pure white snow, as it lies stretched out over the fields, and on the trees, ~~is~~ too beautiful to be surpassed.

Yes, these are all beautiful, each in its time seeming more lovely than the other.

Ladies and gentlemen we come before you this evening desiring yet uncertain of success. Lend us an indulgent hearing and censure not our unskillful attempts. We have only begun [illegible] the [illegible] but we are ambitious to follow their steps and to be like them in eloquence. Remember your own youth and with gracious favor aid our timid steps.

To you, most revered teachers would we first offer our salutations. You have been our guides leading our wayward steps to the [illegible] of knowledge. Often have we wearied your patience by our thoughtlessness, sometimes a hidden gem, a bright glittering truth has come to light, but we understood [illegible] it not, yet your efforts never failed, once more you would lead us over those paths and bid us carefully seek the gem. Thus you have led us year [illegible] yet still [illegible], resolved that nothing should be left unsaid or unsought. To you we feel that we owe the happiness of the present time and if aught of merit is attached to the exercises of this evening to you it is due. We can only in return be faithful followers of your instructions.

May we also greet you, most honorable and noble [illegible] and our most worthy superintendent and ask that by your approval and kind looks our [illegible] thoughts may be [illegible]. You have ever been faithful and mindful of our interests and [illegible] us with every means of improvement. Step by step you have [illegible] our schools till they form our

$x =$

$3x + 5 \cdots + x + 3a$ (2)

$-4z = 27 - 3z$

$x =$

$\frac{6g}{7} + y = 13a$

$13g = 7.13a$

$g = 7a$

[illegible] of your schools, you [illegible]

[illegible] to thank you for reading these Pleasant memories [illegible]

[illegible] of friend

[illegible] thought the [illegible] to abide. [illegible] daily we [illegible]

to study the [illegible]. We [illegible] immortalized their names

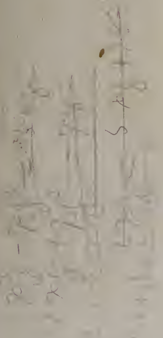
imitate them [illegible] finished

the year with what [illegible] those who have [illegible]

[illegible] judge and [illegible] appear [illegible]

~~exhibition~~ to celebrate our first anniversary.

I D



[illegible] [illegible] [illegible] [illegible] in the
[illegible] [illegible] the [illegible] [illegible] [illegible]
[illegible] and [illegible] and to [illegible] the [illegible]
[illegible]
[illegible] and a little [illegible]
[illegible]
[illegible] the [illegible]
[illegible] the [illegible] [illegible]
[illegible]
[illegible] of your [illegible].

And [illegible]
and [illegible] the most [illegible]
grateful that [illegible] the [illegible]
[illegible]
[illegible]
the [illegible] that we are [illegible]
[illegible] before [illegible] might we [illegible]
[illegible] for the [illegible] [illegible] is the first [illegible]
but when another year [illegible] away we hope to [illegible]
[illegible] and [illegible] for [illegible] the [illegible]
of this time. You have always looked after your [illegible]
[illegible]
[illegible] their [illegible]

Especially [illegible]
[illegible] your [illegible]
with your [illegible] and [illegible]
[illegible] your [illegible] we [illegible]
[illegible] your favors and [illegible] your [illegible]
[illegible]

Waverly, Sept 26. 1860

Sept. 24, Monday 9 o'clock A. M. —

Rev. Mr. Roberts was told by his physician that he could not live until noon. He was perfectly rational, and in reply to the Dr's. statement, ~~said~~ that death was so near, he said, "Thy will be done, O God." A little time after, he asked the physicians if there was any hope of his recovery. "If there is" said he "I will save all my strength; but if not, I want to use it all, and my last words in speaking of my blessed Redeemer." Being told there was none, he then commenced a personal appeal to each one of the company gathered about him, frequently turning to urge upon the whole company the words which he gave to individuals. When the young poeple would hastily step to the door of the room in which he was lying, to take a last look at the suffering man, he would beckon them to his bedside, and inquire if they loved Jesus. His memory of faces was remarkable, and it is said he never called the same person to his ~~bed~~ bedside twice. At one time his words were these. "Look at my wretched condition. Last night I was healthy and vigorous, and now I am on a bed of death. I beg you to remember the last words of a dying man.

"Give your hearts early to God." He spo
frequently of his love for children, and his interest in Sabbath Schools. said he loved his labor, and enjoyed working for his God.

It was difficult for him at times to concentrate his mind. He would often begin a sentence and leave it unfinished, or end it so low as not to be heard, owing to his weakness.— The following are some of his occasional remarks as they were heard.- "Why is it that God should take me away so young! I had looked forward to 20 or 30 years of delightful service in my Master's cause, but O! I am content if my early death may only be blessed to my fellow students & classmates, & inspire them to greater zeal."— The reflection that early in life he had given his heart to God was consoling to him in that trying hour.— Again he said, I have struggled against obstacles & poverty 7 long years to prepare for preaching the glorious gospel, & all the work I have been able to do has been crowded into the short space of 3 months; but being taken away so young, perhaps my life may prove a greater blessing to my fellow men than if I had lived to an old age." About this time he exclaimed, "I am drawing mear to the water's edge slowly. I think I can see the light gleaming through the windows of my father's house."— "My purpose in coming to Waverly was to preach the gospel. God's purpose was that I should come here to die, with you. O! that my sudden death may be blessed to the young poeple of this place." His thoughts here wandered to his own poeple, and he remembered among them about 12 young men, and 6 young girls who were converted partially through his instrumentality. "I love young people" said he, "I love children. I would love to preach Christ, I would love to make known his name for the sake of my fellow men; but my Father calls, my Savior calls me me, I must go to meet him in the promised land." "I love my Father's church. She has a great many faults, still I love her. — Zion is lovely on this side, but far more lovely on the other — men should not condemn Zion:—

"Glorious things of thee are spoken
Zion, city of our God." —

"I am now going to see them I wish I could come back to tell my young friends. I have no fear, no dread of death." — "I have a young sister about 17 years old, She will soon follow me. She cannot see me here but there we shall meet face to face. — It alwas seemed pleasant to me to be remembered, It was my purpose in life, and I hope I have done something "that" when my friends shall visit my grave a tear of remembrance may fall upon it"! — He expressed a desire to be buried at Cayuga where he had labored, but afterward sa "I want to be buried at home, by the side of my uncle (Rev. Thos. D. Roberts) at hom where my mother, in the "spring", may com and "plant a rose or honeysuckle upon my g "She will love to visit my last resting place"! ——

The above we feel will be a great consolation to his aged father and mother. — Signed A. J. Long. —

copied by S. S. Johnson. ——

Autobiography of [illegible]

[illegible] my parents [illegible] by my [illegible] [illegible] history of my [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] and I was [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] The first thing that I can recollect was being taken [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] lady [illegible] told me [illegible] [illegible] [illegible] [illegible]

Anwyl Berthynasau

mae yn dda genyf feddwl [illegible] danoch
er na welais yr un o honoch erioed
carwn yn fawr eich gweled ond yr
wyf yn credu na welaf yr un o honoch
[illegible] i'r [illegible]dd [illegible] chwi [illegible] yr
achos yn dda paham yr wyf yn meddwl
am danoch chwi mwy na rhyw bobl
eraill oherwydd fod yr hen ddiareb
yn dywedyd mai nes penelin nag arddwrn
ychydig iawn sydd yma on teuluogaeth
yn bresenol mae Mam ai brodyr ai chwiorydd
wedi marw i gyd oll un am wyf yn ei
wybod sydd yma o Ferchaid [illegible] Chare
ond bydded hysbys i chwi fod genyf fi wraig
a 4 o blant Enw y wraig yw Jane (merch i Wm
Edward Sion Ellis) Enw yr eneth hynaf sydd
genym yw Elizth ai hoed yw 12 enw y bachgen
hynaf yw Ewan Prichard ai oed yw 10 —
enw y bachgen ieuangaf yw Wm ai oed yw
7 — enw yr eneth ieuangaf yw Mary ai hoed
yw 3 yr ydym oll yn cofio attoch yn garedig
ond bydded hysbys i fy Ewythr Lewis Thomas
fy mod yn cofio atto yn garedig yn [illegible]
ei fod yn meddwl llawer am y dall a gafodd
ei olwg sydd yn y 9fed benod yn Efengyl Ioan
fe gafodd ef olwg naturiol a golwg ysprydol
ond yr wyf yn credu nad ydych chwi yn
diffygiol am olwg naturiol ond [illegible]
[illegible] fod gobaith i chwi am olwg ysprydol
os nad ydych wedi gael

mae [illegible] fy [illegible]udd yn cofio attoch yn garedig [illegible] Sengal iw ef nid ydyw fel pob dyn arall o ran y gewynau chenoydd mai gwendid ynddelynt Robt Jones Shop Sarn sydd yn edrych ar ei ol ar ol iddo golli ei Fam mae yn cofio at ei Ewythyr E, Thomas garedig Hefyd y mae Catharine fy Chwaer wedi priodi mae ganddi 3 o blant ~~..~~ ymlwyf Llanystumdwy tu hwnt i P[illegible]i y mae hi yn byw ni welais h[illegible] nai [illegible] ers dwy flynedd mi glywais [illegible] bod yn iach pen gwas yn yr y Bercin iw ei gwr ers 12 mlynedd yn awr rhoddaf ychydig o hanes fy Mam Dropsy fu yn angeu iddi ir achos penaf o hyny oedd ei symud or Ty y bu yn byw gyda fy Nhad— yr oedd ei meddwl yno yr ychydig y bu ar ol iddi fyned oddiyno bu farw Gorphaf 12 1852 yn 72ed fe'i claddwyd yn yr un bedd a fy Nhad yr wyf inau wedi tori coffadwriaeth am dani ar y garreg oedd ar fy Nhad cynt yr oedd cof am dano ef ar y Garreg ers llawer dydd mae y gareg o faintioli mawr 2yds o hyd 1 yds o led 3in o dew a dau Englyn arni fel y ca

Rhaf awr ein dirfawr derfyn ~~m~~ or y byd
Ni arbedir undyn
Gwely Bardd iw gwael briddyn
O fewn y llwch mae Ifan Lleyn,

Tra bo Ly'n a dyn — adwaeno
Iawn fedrus fydrwaith y Cymro
y Cei Ieuan Fardd mewn cô
A mawl addas mil iddo,

Robt Wm Bettws
neu Robt ap gwilym ddu

yr wyf yn erfyn arnoch ar fon Llythyr
attaf a llawer o honoch wedi ei ysgrifennu
ohewydda nid allaf henwi neb ond fy
Ewythr Lewis Thomas wrth ei henwau
gartref y byddaf yr han amlaf yn bresenol
yn ~~cerfio~~ ar gerig beddau wedi ymadael
ar ysgol yn hollol trwy ei bod wedi
[illegible] yn y[illegible]ol gaeth sef y[illegible]
[illegible] serfynaf yn bresenol y[illegible]ttio
y bydd ir ychydig Linellau uchod ei cael
yn iach i gyd oll Byddwch Iach

Yr wyf eich anwyl
Berthynas
Richd Evan

Gorlan
Hen
Brynorres
Awst 3rd 1854

Asst Supt—
Curran
Dunning

Book Fifth, [illegible]

" Where is the scene laid at the opening of the 5th book,
" How does Adam awake Eve? 17-25,
" Language derived from what source, Canticles.
" What new source of trouble disturbs Eve?
" Recite briefly her dream?
" How does Adam attempt to soothe her?
" He enters into a philosophical account of dreams? 137.
" What was his success? 129
" First act before going about the labors of the day, 144,
" Prayer a paraphrase of what Psalm? Ps 145,
" Changes to what place? 226
" What charge entrusted to Raphael, 229.
" Why to him? 221, Description of his journey? 266-74,
" What of the Phoenix?
" Where was Adam when he discovered him, Gen 18.1
" His reception seems to be founded on what scriptural scene,
" Account of Eve's preparations? 331,
" Who was abstemious?
" Description of Eve's table, 391,
" Does Milton make the angels eat or only seem to do so, 435,
" In order to draw out the angel what question does
" Adam very briefly ask, 462,
" What does this expression mean?
" What difference does the angel say there is respecting the
way they acquire knowledge?
" What great event does Raphael enter upon, 603
" What does he make the principal cause of the revolt of the angels,
" What is remarked of Satan's name in heaven? 657,
" Why could it not be proper to suppose them to have the
same name in heaven? Signification of Satan?
" With what falsehood does Satan begin the revolt?
" Who was the only angel in Satan's squadron whom he
did not succeed in drawing along with him, Abdiel ~~[illegible]~~
" Meaning of Abdiel?
" Did Abdiel try to prevent the revolt?
" What arguments did he use? 807,
" How was the revolt first known in heaven? 711,

Book Sixth

" How was Abdiel received among the heavenly host, 24
" What angel was entrusted with the command to drive
the angels from heaven? Michael? Ver 44
" Who was next in command? [illegible] Ver 12?
" Where was the place of punishment? 54
" Explain the classical allusion?
" Is this place mentioned elsewhere as cut off from chaos
at this time? Book 2 - 1002
" Did Michael succeed in accomplishing the work entrusted
to him? Is all this description the part of the poet?
" Reason [illegible] the [illegible] of [illegible]
[illegible]

" What effect upon Satan & the rebel armies? 188
" Read a few passages descriptive of the battle on first day. 207
" [illegible] first wounded? 320 [illegible]
" How was he conveyed to his chariot? 337.
" Continuance of battle in other parts? 354.
" Reason given for losing? ~~[illegible] 80~~ 416 387
" What did the rebel spirits now first learn respecting themselves
& the angels which the good spirits had over their foes? 403.
" What was peculiar in the condition of the armies?
" The good angels could not be wounded neither could they die.
" After the first day of the war what occurred during the night? 416
" What invention?
" What did they design to imitate by these inventions? 470
" Passages descriptive of their use of these engines & their effects?
" Were the good angels harmed? 545. [584 94]
" What was the effect of this a[illegible]? 595. 7
" What did they substitute for arms? 639
" Passages showing the state of the battle & the rebels 664
" Different kinds of engagements in this war
" Single combat & general combat, 210-[illegible] 20-5
" Different weapons? 213, 320, 387, 645.
" What new occurrences on the third day
" On what passages of Scripture is the description of
" Messiah's going out to battle founded? ~~[illegible]~~
" Read a few lines descriptive of the terrors of the [illegible]
" of Christ's [illegible] 824
" To what are the rebels compared as [illegible] driven [illegible] 856

Book Seventh

" Give some account of the Muses.
" Explain the allusion to Bellerophon?
" Who was the Thracian bard? 34
" How were Adam & Eve affected by the recital of the angel? 80
" What more did Adam desire to know? 62-66.
" What question did he ask of the angel? 90
" What cautions does Raphael give Adam? 120 109
" What does Milton make the cause which induced
the Creator to this work? 155.
" To whom was the work committed? 163.
" Length of time employed in the work. 176.
" Description of opening of the gates to let forth the King: 205.
" First command at the [illegible], 216
" Effect of it [illegible] heaven.
" Meaning of Omnific [illegible]
" First [illegible] in the work of creation: 224
" First days work? 243.
" What is added to the scripture account?
" Manner in which light [illegible]
" Meaning of [illegible]
" What [illegible] the [illegible] [illegible]
[illegible]

[illegible]. The crystalline ocean so called from its clearness
The Hebrews had three heavens Air, stars, heavens,
and the habitation of God & his angels.
" In the fourth day's work what does Milton add to the
Scriptural account? 335, 374, 3[illegible]
" Allusion to the Pleiads? 374
" Where was the Sun & what season was it
Ans. The Sun was in Aries & it was Spring.
Qu. Fifth day? 387 Sixth day? 449
" What is noticeable in the manner in which the
different animals are brought into existence?
Ans. Places & attitudes suited to their habits & positions.
Qu. In relating the account of man's creation what caution
does the angel give? 546.

Book Eighth

Qu. Effect of the angel's discourse on Adam?
" How does he thank the angel?
" Had Eve been present?
" Reasons given for her withdrawal? 40.
" Had Milton another reason?
Ans. He makes Adam speak of Eve as would not be
proper in her presence.
Qu. What difficulty presented to Adam? 14
" Does the angel blame Adam for his inquiries? 66
" & what does he say is of little consequence? 70
" Has Milton authority for saying there are difficulties to angels?
Ans. Which things the angels desire to look into."
" What reason does he give for these things being
concealed from men & angels? 74
" What does the angel predict concerning the speculations
of men in future ages? 80
" What ideas of the Creator is the view of the universe
calculated to give us? 100
Ans. Some philosophers attribute our first notions
of religion to this source.
Qu. How does he attempt to convince that the swiftest
motion incredible? 108.
" Explain line 134?
" Enormous motion attributed to the sun? 118,
" What question does the angel not [illegible] 154 68
" Is Adam satisfied? 179. [illegible] 4
" What reason does Raphael give for desiring a more
Adam's stay? 234
" The [illegible] [illegible] formed [illegible]
[illegible] of Adam's first thoughts
" [illegible] argument does Adam give for desiring a companion 343
" Stages [illegible] [illegible] required [illegible]? 341.
" " " [illegible] [illegible]
" " " comparison [illegible]

" [illegible] earthly [illegible] to the angel? 645–51.
" Where is the [illegible] [illegible]
" [illegible] [illegible] laid in this book?
" Explain these allusions [illegible] this poem?
" How long time has elapsed since Satan left the [illegible] 6?
" Where did he alight?
" Astronomical account of his travels? 64.
" Geographical account? 76.
" How did he gain entrance into the garden? 7?.
" What had been the object of his search? 84.
" Why did he fix upon the serpent? 86
What were some of Satan's reflections?
Comparison between heaven & earth? 1(0)
" In this how does he detract from the character of God.
Passage showing his misery, 1?8
" What reason does he assign for creating man? 143
What doubt does he express as to the creation of angels? 146
" Does he show here any remains of a better nature? 16?
" What does he call man? 176. Why? 177.
Description of his entering the serpent? 180
" Eve's proposal?
" Some of the titles by which Satan addresses Eve?
" Reason why Milton makes them use such stately titles?
[illegible] according to ancient style & Scripture?
[illegible] What arguments does Adam use to dissuade Eve? 2?3.
" How does he finally give his consent? 370.
" Eve's parting words? 378–84.
" To what does Milton compare her as she [illegible] Delia's?
" Explain the allusion.
" Why is he so elaborate in his ornaments upon her?
" What is the last description of her in her state of innocence?
ans. How was the serpent employed meanwhile? 41?.
" What was his mark? 42?
" How was Satan affected by seeing Eve? 455.
" Description of the serpent? 494.
" How did he first seek to gain her attention? 510
" In one of what two ways is he made to address her? 52?
" How was Eve first affected? 55?
" Mention some arguments used by Satan [illegible] her 631
the transgression which Eve [illegible] [illegible]
" Read a passage which [illegible] [illegible] impart it? 684.
" [illegible] [illegible] [illegible] 7?9
" Description of her transgression [illegible]
" Its effect upon her? 791.
" Some of her first thoughts? 795
" How was Adam employed? 838
" Where did he meet her? 848
" Which speaks first?
" Adam's feelings on hearing of her transgression? 888.
" [illegible] [illegible] [illegible] transgress it? 971.
" Eve's arguments [illegible] by her arguments? 998.
" Was he deceived [illegible] [illegible] 1014
" Its first effects [illegible] 1000
Mixed [illegible] [illegible] [illegible] 10??
[illegible]

[illegible] [illegible] brave soldiers

I am sometime afraid we [illegible] of [illegible] too [illegible] [illegible] at the

[illegible] weal by the [illegible] and

perished they [illegible] [illegible] the [illegible] wherever [illegible]

when they return to their homes

them, but I [illegible] them [illegible] lingering on bed [illegible]

have [illegible] for

at the hospitals I [illegible] [illegible] [illegible] [illegible] they, which

are wounded by a feeling of [illegible] and a [illegible] the

[illegible] [illegible] needless [illegible] the ha

caused they [illegible] these pain [illegible]!

Do not think [illegible] [illegible] [illegible] glad [illegible] when our hearts

thrill with ~~the~~ such emotions of gratitude even as we

extend to these returned veterans our all grateful welcome

our thoughts instantly revert to those absent ones to

whom our thanks alike are due and who have not

are still suffering in their country's cause

yet claimed their [illegible] or [illegible] and [illegible] [illegible] good

the hope that some kind friend is near to comfort

them that some of the [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

The Christmas tree, the Christmas tree,
Has a gift for you and me —
Bright and fair, bright and fair
They are hanging there!
All who love the Sabbath School,
All who keep the golden rule, —
Every girl, every boy,
Shall receive a toy.

Parents dear, teachers kind,
On this Christmas tree we find
Tokens new, tokens new,
Of your love so true.
weet Sabbath school, we love thee more
han we ever did before.
Thanks to thee, thanks to thee
For the Christmas tree.

At the close of a beautiful
summer's day [illegible] the [illegible] [illegible] [illegible]
[illegible] [illegible] wild scenes the works of nature
[illegible] with the anticipation of enjoying
myself very much. But I was overtaken by a
furious storm, [illegible] [illegible] [illegible]
home but I had a good share of the storm
the loud roaring of the thunder and the
vivid flash of the lightning, the howling of the
winds caused my courage to fail me and
I thought I should never see my home
again. After a while the storm abated, and
[illegible] me down upon a log [illegible] and
[illegible] upon the broken [illegible]. The trees
[illegible] [illegible] the inhabitants of that [illegible]
[illegible] forest for many years) scattered upon the
wet ground. I began to pursue my course
homewards and [illegible] [illegible] returned I found
that the storm had visited quite terribly
around my own native hills. The stormy
old noble tree that had stood many and
many a furious storm [illegible] [illegible] [illegible]
to the ground. The place where I had so
[illegible] [illegible] read was now [illegible] [illegible]
But let me speak of the beauties [illegible] [illegible]
the hours of that storm. On the following
morning I looked out [illegible] [illegible] the [illegible]
[illegible] so clear and beautiful [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
till I had [illegible] the morning [illegible] [illegible] [illegible]
such as [illegible] [illegible] [illegible] the hours of a beautiful
[illegible] to my mind are nothing compared to it

[illegible] Curro
Composition

X

Brave men are praised. Cowardly men will be blamed
Fortes laudamini. ignavi vituperamini.
Brave men have always been praised Cowardly men blamed
Fortes semper laudati sint, ignavi vituperati sint
Men praise the brave, and blame the cowardly
Homines laudo fortes, et ignavos vitupero.
Do not men praise the brave and blame the cowardly
Nonne homines lando fortes et ignavos vitupero.
A cowardly man will not be praised. A brave man will not be blamed
Ignavus non laudabitur. Fortis homo non vituperabitur.
~~Fort~~ We will praise the good. You should blame the cowardly.
Bonos laudabimus. Ignavos vituperaretis.
Let us praise the brave and blame the cowardly.
Laudemus fortes et vituperemus ignavos
Let the brave be praised. Blame the cowardly.
Laudentur fortes. Ignavos vitupero.
virtutis
Honor will be the reward of virtue. Honor was the reward of
virtutis
Honos erit praemium virtutis. Honos erat praemium
virtue
Is not honor the reward of virtue Honors will be the reward of
tis
Est non Honos praemium virtutis. Honores erunt praemium virtu
Will not honers always be the reward of virtutis
Erunt non Honos semper praemium virtutis.
~~Honos~~ Let honor always be the reward of vitue
Honos semper sunto praemium virtutis

Mc Lean

Latin Exercises 1st & 2nd

Fortes laudantur, Ignavi vituperantur.
Fortes semper laudati sunt, Ignavi vituperabantur,
Homines laudant Fortes, et vituperant ignavos.
Nonne homines laudant Fortes et vituperant Iignavos?
Ignavus non laudăbitur.
Fortis non vituperabitur. Laudabimus bonos.
Vituperarētis ~~Fonos~~ ignavos. Laudemus fortes, et vituperemus ignavos.
Fortes laudantos. Vitupera ignavos.

Exercise 2nd

Honos erit præmium virtutis. Honos erat præmium virtutis.
Honos fuit præmium virtutis. Honos fuerat præmium virtutis.
Honos nonne est præmium virtutis?
Honores erunt præmia virtutis. Honos nonne semper erit præmium virtutis?
Honos semper esto præmium virtutis

John G. Floyd
Latin Exercise 3d

Latin Exercise.

L. A. Spencer.

Utica, free academy,

35

L. A. Spencer. 1854, 1854, 1854,

83

Latin Exercise. Lesson 1st.

Fortes laudantur ignavi virtuperantur. Fortes semper laudati sunt, ignavi virtuperati sunt. Homines laudant fortes et-virtuperant-ignavos. Nonne homines laudant-fortes et-virtuperant-ignavos? Ignavus non laudabitur. Fortes non virtuperabitur. Laudabimus bonos. Virtuperes ignavos. Laudemus fortes et-~~virtuperant~~ virtuperemus ignavos.

Lesson 2d B.

Honos erit-praemium virtutis, Honos fuit-praemium virtutis, Non est-honos praemium virtutis, Honores erunt-praemia virtutis, Non erit-honos semper praemium virtutis, Semper esto honos praemium virtutis,

E. A. Spencer

Utica NY

Fortes laudantur; ignavi vituperantur
Fortes semper laudati sunt. ignavi vituperati sun
Homines fortes laudant et ignavi vituperant
Nonne homines fortes laudant et ignavos vituperant
Ignavus non laudabitur. ~~W~~ Fortes non vituper vituperabitur
Bonos laudabimus. Ignavos Vituperetis. Fortes
laudemur et ignāvos vituperemur. Fortes laudentur
Ignavos vituperate.

Honos praemium virtutis erit. Honos praemium virtutis fuit. Nonne est honos praemium virtutis
Honores praemia virtutis erunt. Nonne erit honos semper
praemium virtutis. Sit honos semper praemium virtutis

R B Miller Jr

Fortes laudantur ignavi vituperantur Fortes semper laudant ignavi vituperant. Homines laudant fortes et vituperant ignavos.
Nemo homines laudant fortes et vituperant ignavos. Ignavus laudabiter. Fortes vituperbiter. Laudabimus bonus. Vituperbetis ignavos. Laudemus fortes et vituperemus ignavos. Laudimini fortes. Vitupera ignavos.

Honos erit premium virtutis. Honor erat praemium virtutis. Nemo honos praemium virtutis. Honores erit praemium virtutis Non Erit semper praemium virtutis. Honos semper esse praemium virtutis.

Utica May 29th 1854

Exercis in Latin Composition

R. W. McIncrow

R. M. McIncrow,

May 29th 1854

Honos praemium virtutis erit Honos praemium virtutis fuit. Nunc est honos praemium virtutis. Honos praemium virtutis erunt Nunc erit honos semper praemium virtutis Sit honos semper praemium virtutis. or Esto honos semper praemium virtutis

R. B. Miller

R. B. Miller

Latin Exercise 1st

Fortes laudantur ignavi vituperantur. Fortes laudati sunt semper ignavi vituperati sunt. Homines laudantur fortes et vituperantur ignavos. Nonne homon laudantur et blame the cowardly igna~~ut~~um ~~vot~~ non laudabuntur. Fortem non vituperatantur. Laudabamur fbonum. ~~Ha~~ Vituperavimus ignavos. Laudamini fortes et vituperamini ignavos. Laudantor fortes. Vituperaro ignavos.

Ex" 2nd "

Honos erit premium virtutis. Honos erat premium ~~v~~virtutis. Honos~~s~~ est premium virtutis. Honores erunt praemia virtutis. Nonne erit honos semper sit premium virtutis. Esto honos semper sit premium virtutis

John J. G. Hunt

John S. Hunt
Attica Free Academy
[illegible]

John S Hunt
Latin Ex.
No 2

Latin Exercises.

No. 1. Brave men are praised, the cowardly are blamed.
Fortes (homines) laudantur, ignavi vituperantur.

Brave men have always been praised, cowardly men blamed
Fortes semper laudati sunt, ignavi vituperati sunt.

Men praise the brave and blame the cowardly.
Homines laudant fortes, et vituperant ignavos.

Do not men praise the brave and blame the cowardly?
Nonne homines laudant fortes et vituperant ignavos?

A cowardly man will not be praised.
Ignavus (homo) non laudabitur.

A brave man will not be blamed.
Fortis (homo) non vituperabitur.

We will praise the good.
Laudabimus bonos (homines).

You should blame the cowardly.
Vitupĕretis ignavos.

Let us praise the brave and blame the cowardly.
Laudemus fortes et vituperemus ignavos.

Let the brave be praised
Laudantor fortes.

Blame the cowardly
Vitupera (or vituperato) ignavos.

Latin Exercises.

N° 2. Honor will be the reward of virtue.
Honos erit praemium virtutis.
Honor was the reward of virtue.
Honos erat praemium virtutis.
Is not honor the reward of virtue
Nonne honos praemium virtutis.
Honors will be the rewards of virtue.
Honores erunt praemios virtutis.
Will not honor always be the reward of virtue?
Nonne honos semper praemium virtutis?
Let honor always be the reward of virtue.

E. C. Skinner
(May 1854.)

E. C. Skinner

Latin Exercise.

Brave men are praised, the cowardly are blamed.
Fortes laudantur, ignavi vituperantur.
Brave men have always been praised, cowardly men blamed.
Fortes semper laudati sunt, ignavi vituperati sunt.
Men praise the brave and blame the cowardly.
Homines laudant fortes et vituperant ignavos.
Do not men praise the brave and blame the cowardly.
Nonne homines laudant fortes et vituperant ignavos.
A cowardly man will not be praised.
Ignavus homo non laudābātur.
A brave man will not be blamed.
Fortis homo non vituperābātur.
We will prais the good.
Laudābāmur bona
You should blame the cowardly.
Vituperābāmini ignavos.

Let us praise the brave and blame the cowardly.

.Laudent fortes et vituperent ignavos.

Let the brave be praised

.Fortes laudentur.

Blame the cowardly.

.Vituperant ignavos.

2.

Honor will be the reward of virtue.

Honos erit praemium virtutis.

Honor has been the reward of virtue.

.Honos fuit praemium virtutis.

Is not honor the reward ~~the reward~~ of virtue.

.~~[illegible]~~ Ne est honos praemium virtutis.

Honors will be the rewards of virtue.

. Honores ~~[illegible]~~ erit praemiam virtutis.

Will not honor always be the reward of virtue

.Ne erit honos semper praemium virtutis.

Let honor always be the reward of virtue.
Honos sit semper praemium virtutis

Seward Sweet

Exercise
No. 3d

Seward Sweet
Latin
Exercise
No 3

Deportment 10.10.10.10. Arithmetic 10.10.10.10. Geography 10.10.10.10.

Spelling 10.10.10.10. ////////////.//////////////////.////////////////////.x////////////

Deportment 10.10.10.10. Arithmetic 10.10.10.10. Geography 10.10. 10.

Spelling 10.10.10.10. ////////////////////.//////////////////////.////////X////////.//////////

Deportment 10.10.10. Arithmetic 10.10.10. Spelling 10.10.10.

Geography 8.10.10. /////X/X////X//.///X/////////////.////.////

Deportment 10.10.10. Arithmetic 10.10.10. Spelling 10.10.10.

///X////////////////////////.////////

Deportment 10.10.10.10.10. Arithmetic 10.10.10.10. Spelling 10.10.10.10.

X///X/////////////.X/////////////X//.X///////XX//////.X//X//X//

Deportment 10.10.10. ///X/X/.//////X//.////////

Deportment 10.10.10. Arithmetic 10.10.10. Spelling 10.10.10.

//////////////.//////////////////X.//////

Deportment 10. Arithmetic 10. Spelling 10

//////////////

Deportment 10.10. Spelling 10.10. ////////////X//.XX////////

Deportment 10.10. //XX/////////X//////

Deportment 10. Arithmetic 9. Spelling X/////////

Deportment 10. Arithmetic Spelling X/////////

William Hughes.

Jane. M. Jones.

Clara Fuller

Catharine Leah Jones.

Margaret Williams

Frank Fuller.

Ellen Charles.

Robert Fremont Jones

R. Everett
C. Everett.

Margaret Jones.
Sophia Jones.

Miracles.	Place.	Record.
Multitudes healed	Galilee	Matt 4:23
Leper healed.	Capernaum.	Matt 8:2
Centurion's servant healed.	Capernaum.	Matt. 8:5-1
Demoniacs of Gergesa healed.	Gergesa or Gadara	Matt 8:28-34
Man sick of the palsy cured.	Capernaum.	" 9:1-8
Jairus' daughter raised to life.	"	" 9:18-26
Dumb demoniac cured.	"	Matt 9:32,33
Sight restored to 2 two blind men.	"	" 9:27-31.
A withered hand cured.	Judea	" 12:10-13
Four thousand fed.	Decapolis.	" 15:32-39
Boy possessed of a devil cured.	Tabor.	" 17:14-21.
2 blind men restored to sight.	Jerico.	" 20:30-34.
Peter's wife's mother cured	Capernaum	" 8:14,15
Many sick & possessed devils healed	"	" 8:16,17
The storm calmed	Sea of Tiberias	8:26.
Five loaves & two fishes	Bethsaida	" 14:15-21
Peter made to walk on water	~~Bethsaida~~	Matt 14:29
Jesus coming on the sea	Lake of Gennesaret "	14:25
The sea calmed	Lake of Gennesaret "	" 14:32
Many healed	Gennesaret "	14:35,36
Woman of Canaan's daughter healing	[illegible] Tyre & Sidon	15:28
Lame blind dumb & maimed healed	Coast of Galilee "	" 30,31
Multitudes fed	"	Matt. 15:32-38
" healed	Coasts of Judea	" 19:2
Blind & lame healed, Fig tree withered.	Jerusalem from Bethany to Jerusalem	Matt 21:~~21~~ 14, 19

The night was divided into 4 watches, the 1st fr. 6–9, the 2nd from 9–12, the 3rd from 12–3, the 4th from 3–6.
The 1st was called evening, the 2nd midnight, the 3rd cockcrowing, the 4th morning. It is probable that the term watch was given to these divisions from the practice of placing [illegible] [illegible] [illegible] [illegible] army, who were relieved 4 times during the night and [illegible].

A watch tower was a [illegible] often elevated [illegible] made from stone [illegible] by [illegible]

A Child's Thought

"That is God's shadow, mother, is it not!
Though God himself you say we cannot see."
Asked a boy beside his parent's knee,
While through a window of their humble cot
Its blinding glance the sudden lightning shot.
"Not so my child, dark things alone" said she,
"When shone upon, a shadow cast, and thee
So brightest of all brightness; hast forgot
How thou wert taught that even archangels, when
They come before the Everlasting one,
Their awful glories dare not look upon!"
The boy looked thoughtful, but soon spoke again,
And said: "Mamma, it is the shadow then
Of an archangel by God's burning throne!"

Places in Kentucky enigmatically expressed

One of the seasons, and part of the face.
One of the seasons, and what hens are said to do sometimes
One of the seasons and a piece of property.
One of the months, and a very useful article
One of the months, and some real estate.

Can you tell what 3 consonants and one vowel will spell 5 words?

What word of 4 syllables is spelled with only 4 different letters?

Anagrams

1 Tis on a mantle 4 May [illegible] 7 Nine thumps
2 [illegible] life 5 A rose dot 10 Red oyster
3 Red arm 6 Specie [illegible] 11 Last hairs
12 [illegible]
13 A belt

Rebus No 1

I am something very beautiful which you can look at but never touch; spell me backward and I do a great deal of mischief.

Rebus No 2

What letter of the alphabet expresses the joining together of 2 States?

Charade

My 1st is a kitchen utensil
My 2nd is a preposition
My 3rd is an exclamation
My whole is a vegetable

puzzle
[illegible] 2e [illegible] ontario rainbow
cloud

Index of Critic[illegible]

— Impropriety
= Punctuation
S Orthography
≡ Capitals
(Superfluity
1, 2, 3, &c Transposition.
⌐ Paragraph
P.→ New period
x Chirography
∧ Omission
G. Grammar
C. Choice of words
? Doubtful or erroneous sentiments
| Bad construction
A. Ambiguity

[illegible] de P. [illegible]
[illegible] Bolongo –
[illegible] Ribeirão
[illegible] de S. [illegible]
[illegible]
[illegible]

Discribe of W^{m} A. Warren

Mr Warren is a tall man with lite hair brown eys and a better looking man you dont want to see he usually dress in black. I like him very much and I hope that every body likes him for I know that God like him for he is a good Christan I believe. he is the principle of our school and I hope that he will remain principle as long as the school lases

I am going to Describe
Dedrick Tarbon
he is a bout four or five feet high and is
of a light complexion and he has gray
eye short hair he has a very short
feet he is a very good boy and he
has a good temper he is not very
stout

Samuel Wells

Elizabeth Michel

She is a light brown complection
she is not very tall and neather very
short she whares a striped dress and
gray sacque and a red shawl she has
black eyes and black hair she whares
her hair in a net she ties up her hair
with a peace of red ribbon she whare
s a black velvit crown with a blue plume
and she whare a white apron bine round
with callico and a pear of slate cullor
gloves with blue sassel and she whare
a. pear of black cloth gaties with a rosett
on it

L Small
H Chisholm
C Lemmon
J Prendon
W Lemmon

Cornelius Morris

Hyperbole is exaggeration. While in the country I saw a horse as small large as an elephant.

Synecdoche is using the name of a part for the whole as Lucy was gray when she was yet young.

Metonymy is the exchange of names between things related as Hear ye not the voice of America calling for liberty!

Apostrophe is a direct address generally to some inanimate body as The mighty walls flinch not before the coming foe.

"Be sure you are right and then go ahead."
If we would accomplish anything in the temperance cause, or in any good cause, we must have perseverance and resolution — no difficulties or opposition must be allowed to turn us from our purpose — we must never do evil that good may come, nor having put our hand to the plough, turn back lest we may hurt the feelings of some. We say that ours is a strong orgnization, because "in union is strength"; but we shall be weak indeed if we shoot our arrows only where they will hurt nobody. If we would put down the liquor traffick in our midst we must work earnestly and without the fear of man. We cannot now prevent the granting of licenses, but we can see that no one violates them — Let us be in earnest about this, and not ask, what will be the consequences.

but what is right— and surely God will help us, and make our Lodge a blessing to ourselves and others.

L. S.

Matrimonial

The worthy officer, who advertised for a wife in our former edition, having received no reply, sends us the following touching lines— We think he certainly *deserves* what he seeks and that he will find her yet— *Meanwhile he* sighs,

Dear sisters one and all, I pray,
Now listen to my mournful lay,
And if your hearts are not of stone
You'll weep to think I'm all alone—
Yes, all alone,— a sad dull life
Is mine, *for I've* no wife,
I hold an office in this Lodge
No duty do I shirk or dodge
Yet oft I cast my eye around
Hoping at last she may be found
Who'll be my wife, but no!—I see
There're none here good enough for me.

Editorial, No 2.

We always considered repetition tedious but some friends said no, and indeed to those accustomed week after week to hear the chime of the same words. Worthy Officers, what are your respective duties? To have charge of the ante room of this Lodge in conjunction with the guards &c. &c. &c. &c. perhaps even an old paper may seem to have some freshness.

Our late honored president, at the close of one of his immortal speeches uttered these words

"Gentlemen, it has been said of the worlds history hitherto that 'might makes right;' it is for us and our times to reverse the maxim, and to show that *right* *makes* might."
This noble sentiment, so nobly expressed

seems peculiarly adapted to our times and our work. As in our nations late great battle with slavery, right only brought success, so shall it be in our battle with Intemperance Indulging these thoughts, it is with great pleasure that we make room in our columns for the following communication just received from one of our correspondents.

Officers for our No. 8 were chosen in May,
The election passed off in an orderly way.
The list being long, I'll endeavor to be brief,
And just name brother Mitchell who was chosen for Chief
He selected very good supporters this quarter
One of them being a Minister's daughter.
Worthy Treasurer was the next office to fill,
For this was chosen a young man whom for short we call Bill
He sits on the left of our Chief, has W. T. on his sash
And keeps our dues and fees, and in fact all our cash
Our Secretary Financial has a great deal of care
But she is very hopeful and will not despair
She thinks her friends cut up a mean caper
When they appointed her to read the old paper
There being no one who can better wield the pen
Brother Price was elected to office again
As Secretary he has acquired considerable renown
He is honored with the assistance of the Belle of our town
For Chaplain this term we have Brother Phillips of Steuben
A minister of the Gospel, and one of the finest of men

I have something to say also this time
About the dignified person of the first rhyme
She was chosen by the Lodge to be Worthy Vice
And is very much liked by both [illegible] and Lise
From the list of officers the name of Marshall we did not erase
Because we could find no one who could quite fill his place
Our Deputy Marshall like Hannah of old
Is a very excellent person, and not at all bold.
Brother Jones occupies the same position as before
And will be Past Worthy one quarter more
This officer is saluted by each sister & brother
But not as the bible teaches to salute one another.
The young woman who has charge of the outer door of the hall
Is thought to be a regular Shiner by all
The sister who admits members into our Lodge
Is a very faithful Guard whom no person can dodge.
The list will not be complete until I've named brother G.
Who was unanimously elected for Lodge Deputy

[illegible]

5

[illegible]

[illegible]

[illegible]

And [illegible] that

~~[illegible]~~ [illegible]

had

[illegible]

[illegible]

[illegible]

[illegible]

([illegible]

[illegible]) [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible], and [illegible]

Many other also [illegible] chosen [illegible]
whose names are recorded in the [illegible]
[illegible], and among the
[illegible]
[illegible] who [illegible]
[illegible] ~~[illegible]~~ [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible]

Why is a certain sister like board at a watering place?
Because her (price) Price is fixed for the season.

[illegible]
[illegible] 8.2
[illegible] 8. 17:3.4.16:19 22. 18 }21.17
33, 26, 32: [illegible] 10 1

1.2 3.4.6.8.10.

Ex 3:14 2.4.6.16.4.19:18.20.26 2-6 14

[illegible] 1.

Kings 18: ~~1~~ 19: 5.7.9.

Gen 9:8.9. 2 8: 12.13.35: 10.16:30.
29.30. 35:7.10
8:12.33. 32:
14.9.30 35.
Ex 8: 2-6

8

S. Ex. 3:2
F " 4:234.
R " 34: 6
[illegible] Ex. 3: 2.
2 Kings
1 [illegible]
M. Gen. [illegible]:24.
Pr —*—
S —*—
M[illegible] —*

The Inspiration of the Scriptures

2 Tim 3:16.

2 Pet. 1:21. 3:$\underbrace{15}_{2}$.

2 Sam 23:2.

Luke 1:70

Acts 1:16. 3:$\underbrace{18}_{1}$, 21. 4:25; 28. 7:53. 28:25.

Rom 1:2.

1 Pet 1:11, 12.
Rev. 1:1, 2. 19:9. 22:16, 6. 21:5. 1:9-11. 14:13.
Amos 3:7, 8.
1 John 4:6.
Heb 1:1, 2.
1 Thess. 1:5. 2:$\underbrace{13}_{3}$
Eph. 3:3, 5.
Ezek. 1:3.
Mark 12:36.

Gal 1:11, 12, 1.

1 Cor 2:4, 10, 13. 11:23. 15:3.
2 Cor. 3:5, 6. 4:7.
1 Tim. 1:11.

God the Creator of all things

Gen. 1:~~1, 3, 6, 7, 8, 11, 14~~. 5:1.

Rev. 4:11. 10:6. 14:7.

Ps. 8:3. 33:6. 102:25. 136:5-7. 124:8. 146:6. 148:5. 100:3.
119:73.
Heb. 1:10. 11:3. 1:2.

Neh. 9:6.

Jer. 10:12. 51:15.

Acts 14:15. 17:24.

Is. 44:24. 42:5. 45:7, 12. 18. 51:13. 19:25. 29:23.

Col. 1:16.

Ex. 20:11.
1 Cor. 8:6.
Zech. 12:1.
Deut. 32:6.
Prov. 3:19.
Job 10:8. 38:4. 37:10. 9:9.
Eph. 4:24. 2:10. 3:9.
John 1:3.

The different ways in which God has appeared unto man.

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1 Kings 19:5-7, 9. 18:1.

1 Sam. 3:4, 6, 8, 10.

Ex. 9:1. 6:2, 3. 3:2-6, 14 16:4. 19:10, 11, 19, 20

Gen. 3:8, 9. 11:7. 35:1. 28:12, 13. 16:7, 13.

17:1, 3, 22. 21:17. 18:1, 2, 23-33. 32:29, 30

35:9. 10.

2 Sam. 24:11, 12.

The letter t is often made
with an upward stroke
when more convenient
as / not

⌣ com

v verse

g give, gave, or given.

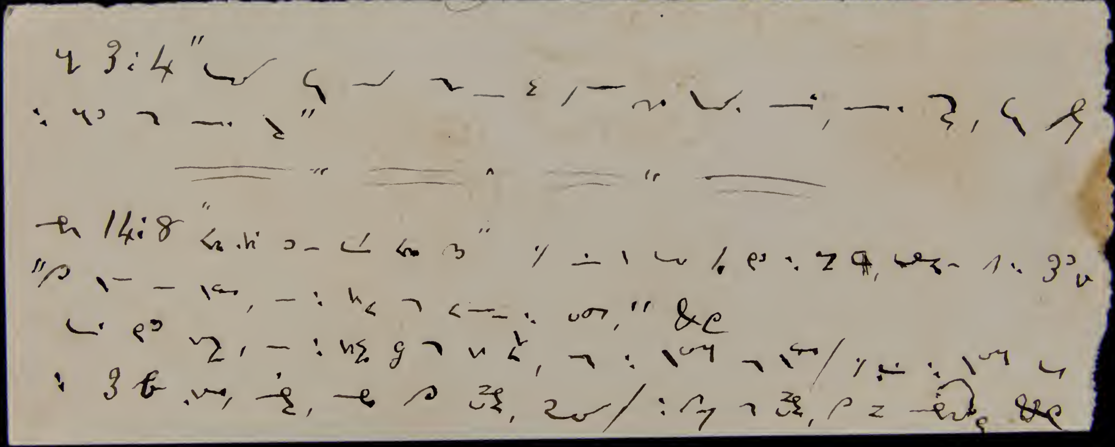
b beloved

ρ placed below a word
a little to the right,
is resurrection.

⌒b is the termination
ʔ ous or us, or the word us

When c has the
soft sound, it is
made like s.

¬ stands for of
\ " " be
— " " in



3:4

14:8

&c

&c

Dandelions

What colored flowers are dandelions when do they blossom where do they grow when the snow has melted away and the green grass springs up what do we see peeping out everywhere is not every one delight to see them then do not chileen like to gater them may they pick as may as they please why do people not care to presdrove them are they not as beautiful as ~~[illegible]~~ meny garden flowers do you not think god is very good ~~to~~ make paitent things so common

John Hughes No 9

8

4131
7

Dictation

Arithmetic is the science of numbers.
Genius is a [illegible] of uncommon talents.
Sanders' fifth reader.
The weather grows more [illegible].
They would buy the wood at any price.
He cannot honestly answer [illegible].
You were last seen near the yew tree.
He would not accept the proposition except on very arbitrary conditions.
They are not sufficiently exposed to the air.
There was quite an addition to the last edition of the Arithmetic.
The ants were very numerous and troublesome at my aunt's house.

Russell [illegible]

Dandelion

The color of dandelions are yellow They blossom in the spring They grow in the field and on the roadside. When the snow is melted away and the green grass springs up we see dandelions peeping out of the ground. every one is delighted to see them Children like to gather them They may pick as many as they please People do not like to [illegible] them [illegible] they are filled they are not so pleasant as some other flowers

Composition

No 1

×Hester & Nellie Stories Nellie's [illegible] Nellie's [illegible]
By Josephine Franklin Mary Gay or Work for Girls in
×4 Volumes By Jacob Abbott — what to do and make
money quickly

Night of Toil — A missionary work by Am. Tract Society
By Author of Peep of Day —
Stories of Old or Bible Stories — Simple and very pleasant reading By Caroline Hadley Sheldon & Co. 335 Broadway Lib.
×Kate Seymour [illegible] By Am. Tract Soc.
Suitable for a girl from 8 to 12 or 14 years very good
One hour a week. A Religious work in short chapters
× Onward Right Onward by Mrs. L. C. Tuthill. [illegible] book Author of [illegible]